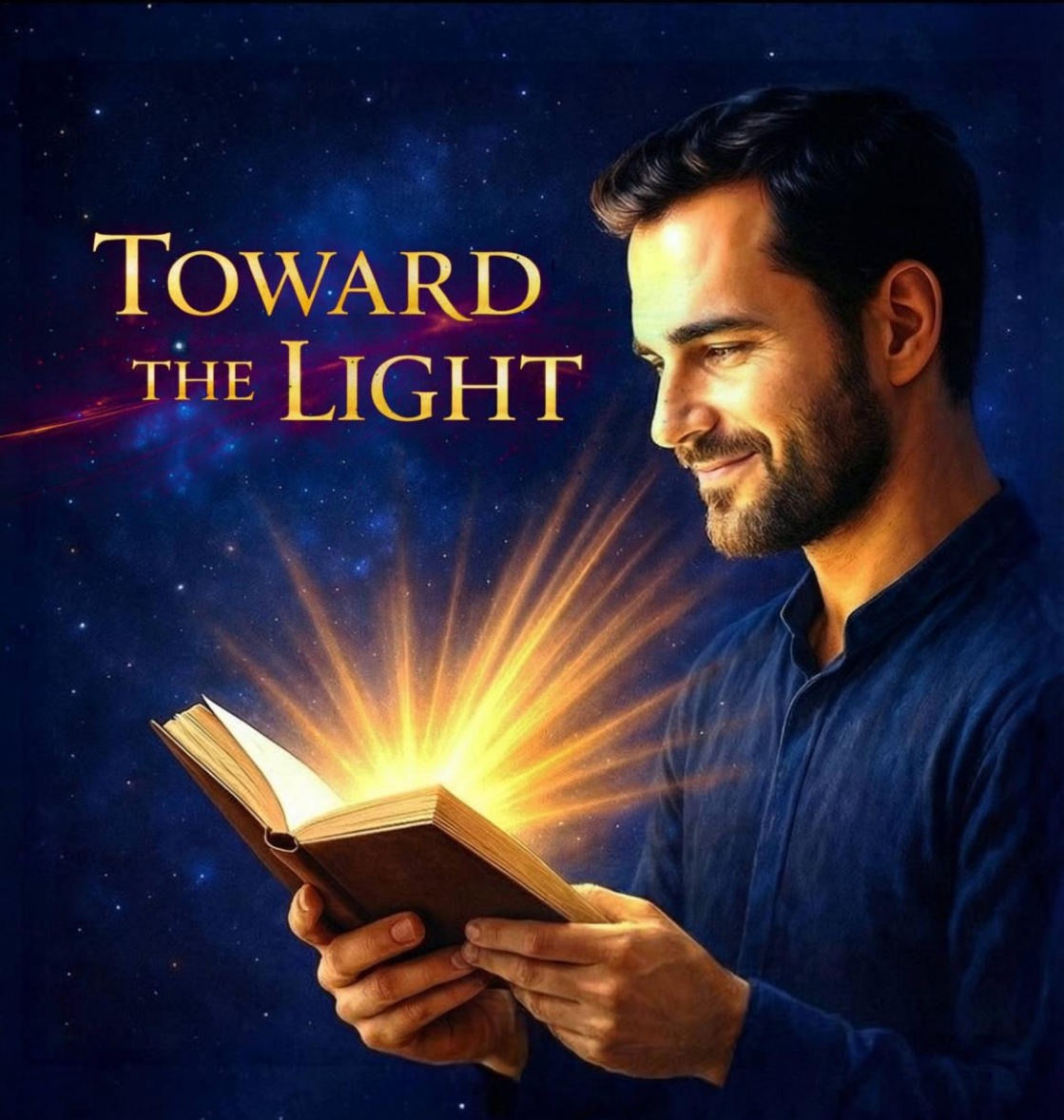
Toward the Light



A Journey from Reason to Faith

Dr. Hamidreza Ansari

Dear Reader,

If these pages spark a question, invite reflection, or awaken a quiet stirring within your heart, I would be honored to hear from you. Your thoughts, inquiries, and personal reflections are always welcome. I will be pleased to guide you toward further writings and resources related to this path, according to your interests and needs.

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With sincere regards,

Dr. Hamidreza Ansari

Author's Foreword

Dear Reader,
Peace and blessings be upon you.

You have listened to many people speak about Allah, religion, and the unseen—most of them scholars or people of faith.

But this time, you're listening to someone whose profession has nothing to do with religion—someone driven to this spiritual path by love of truth and scientific curiosity.

I hold a doctorate, but my field is not philosophy or religious studies—it's engineering.

By the grace of Allah, I have been, and still am, very successful in my work.

Please forgive me—I do not say this out of pride, but for clarity:

I did not turn to faith out of despair, emptiness, or the desire for fame, but out of a deep thirst to know the truth.

Throughout my studies, I was always among the top students.

I ranked first in my country's engineering entrance exam and later earned a Ph.D. in Engineering from the University of Miami with a perfect GPA.

So I am not a naïve or overly emotional person when it comes to matters of reason.

Unlike those who follow the divine spiritual path simply because they were raised that way, or because they never explored alternatives, I—like many of you—came from a non-religious background, without prior faith, and I found belief in Allah through free reflection and inquiry.

Like you, I had my own theories about the philosophy of life, the purpose of creation, and humanity's role in society.

But I discovered that ego and self-centeredness had always clouded my vision of Allah and the universe.

I saw things not as they truly were, but as they reflected upon myself.

Like many others, I used to engage in charity and humanitarian work.

Yet when I later reflected, I realized that much of it was mixed with self-love and the desire to appear virtuous.

I would give to the needy, not purely for the sake of Allah, but to feel good about myself—or even superior to others.

Then I understood that charity can either raise a person to heaven or drag them into hell—that even noble work, if tainted by ego, can lead to ruin,

just as the engineer who built Pharaoh's palaces went to hell with his deeds.

I did not belong to any particular religious background.

My journey toward Allah began more than thirty years ago, when I was studying for my doctorate in the United States.

I remember working on a research project about sediment transport using a

Scanning Electron Microscope—a device capable of magnifying an object up to seventy thousand times.

Imagine: something just one millimeter wide appearing under the lens as seventy meters!

I often placed tiny pieces of coral or marine organisms under the microscope, and saw particles smaller than the tip of a needle, filled with astonishing complexity, precision, and order that left me in awe.

Every day I would think deeply about who created this perfection.

The idea of “random creation without a Creator” began to seem utterly absurd to me.

I started to reflect on the small details of nature:

How does a mosquito flap its wings dozens of times per second without tearing them?

How does its tiny heart beat in perfect rhythm?

How do its valves coordinate so precisely?

This contemplation gradually led me to a firm conviction:

Such a perfect and organized system could only come from a great, intelligent, and conscious Mind—the One we call Allah Almighty.

One day, I said to myself:

"I spend hours reading books to understand a scientific fact, and waste time in idle conversations…

Shouldn't I dedicate at least some time to knowing this Great Existence to whom all beings and phenomena are connected"?

And thus, my journey toward Allah began—with a scientific mind, free from superstition, until I reached many truths

I had heard before, but never believed, because they were not the fruit of my own study and experience.

Now, however, after confirming them through scientific evidence, I have attained absolute certainty in them.

The universe, all beings, and humankind were created by a Pure and Sacred Existence—Allah, Glorified and Exalted be He.

Allah has existed eternally before all things, and He brought creation into being for a great purpose and a supreme wisdom.

And among all His creations, the human being was given a special honor—endowed with unique intellectual and spiritual abilities.

As the Almighty said:

" So blessed be Allah, the Best of creators."

(*Surah Al-Mu'minun*, 23:14)

Human beings, however, need a **guide**—a teacher who nurtures their potential and leads them to the straight spiritual path.

Out of His infinite mercy, Allah chose from among humanity His Prophets and messengers, to lead mankind **toward the light**.

Divine messages were sent one after another, and every Prophet, in his time, came with proofs and miracles confirming his truth.

Some were given sacred scriptures, and Allah supported them with signs visible to all.

But as time passed, those scriptures were altered—their meanings changed and their words distorted—until only one book remained preserved in its original purity:

the Holy Qur'an, the Book of the final Prophet ﷺ , which Allah Himself promised to protect from corruption,

so it would stand as an eternal witness to divine revelation and the truth of the Creator.

You may ask: What does all this mean for us today?

The answer is that it reminds us that human beings are not insignificant creatures.

We were created for noble purposes; Allah watches over us, loves us, and desires our perfection and elevation.

When a person sincerely repents to Him, Allah forgives all sins—indeed, He transforms their bad deeds into good

ones, just as He promised in His holy Book.

Allah has shown us the spiritual path to nearness to Him.

Whoever follows it with sincerity will taste a spiritual ecstasy—a heavenly happiness that dissolves sadness, anxiety, and fear.

Closeness to Allah fills the heart with light;

one begins to see the world through the eyes of love and tranquility—living like a lover in the sweetness of continuous union.

Whoever is truthful in their pursuit, Allah will honor them with unseen blessings and the spiritual gifts of His righteous figures.

Such a person becomes beloved by Allah—and none of their prayers are ever turned away.

But as for those who turn away from this spiritual path,

their lives become like a painful prison, full of fear and emptiness.

Life passes swiftly—like a chicken in an incubator—eating, drinking, and then being led to its end.

A person without purpose lives like that—eating, working, aging, and leaving without meaning.

Years go by, strength fades, pleasures wither, and fear of the end takes their place.

Then death appears like a beast behind the wall,

its voice growing louder each day—and there is no escape from it.

Were we created only to live this short cycle and then vanish?

No—beyond that wall lies another life, an eternal light, awaiting those who seek the truth with open hearts.

So, my beloved friends, let us listen not only with our ears but with our hearts.

Let us all strive toward the Light—before that wall collapses, and we suddenly find ourselves face to face with the ultimate reality.

When we walk on the spiritual path of truth,

the humble room we live in transforms into a palace filled with light and joy.

And when we leave this short worldly life, we shall enter a greater and more beautiful one—a life of eternal

happiness, overflowing with the love of Allah Almighty.

When this truth becomes deeply rooted in our hearts, we will realize that remaining in this material world becomes almost unbearable for our souls, which long to ascend and soar toward divine love.

These are not poetic words or emotional expressions—I will **prove** to you their reality, through the Holy Qur'an and through clear scientific and rational evidence.

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The Strength and Perfection of the Qur'an

One of the main foundations of my discussion is the Qur'an, so before proceeding, we must establish the strength and divine precision of its structure and message.

I will prove to you that the Qur'an is truly the Word of Allah, and it could never have been written by any human being.

The evidence I present is not based merely on its eloquence and literary beauty, nor solely on the scientific

insights mentioned by commentators—such as:

"And you see the mountains, thinking them solid, yet they move like the clouds".

(*Surah An-Naml*, 27:88)— which refers to the movement of the continents, known today as continental drift; or His saying:

"Have those who disbelieved not seen that the heavens and the earth were a joined entity, and We separated them"?

(*Surah Al-Anbiya*, 21:30)—which corresponds perfectly to the Big Bang Theory; or His saying:

"Then He turned to the heaven when it was smoke".

(*Surah Fussilat*, 41:11)— referring to the gaseous state of the early universe;

or His saying:

"And the heaven We constructed with strength, and indeed, We are [its] expander".

(*Surah Adh-Dhariyat*, 51:47)— which points to the expanding universe, a discovery made by scientists only in recent centuries.

But the proof I present goes even deeper—

it lies in the mathematical miracle of the Qur'an,

a precise numerical system that anyone familiar with numbers can observe for themselves.

The Mathematical Miracle of the Qur'an

When I first studied the numerical structure of the Qur'an,

I wondered whether other divine scriptures contained a similar system.

After a brief and honest investigation,

it became clear to me that the Qur'an stands alone—unlike any other book ever revealed or written.

It is the only divine scripture that was revealed to the Prophet Muhammad ﷺ in written and memorized form exactly as it is today.

The current Gospels were not written by Jesus (peace be upon him), nor even by his direct disciples,

but by others who later attributed them to them.

As for the other ancient scriptures, their condition is even weaker and more uncertain.

The Qur'an, however, is the only sacred book that has been memorized in its entirety by **approximately four**

million people around the world, ranging from children as young as four years old to elders over a hundred.

Have you ever heard of a single priest who has memorized the entire Bible by heart?

Or a rabbi who has memorized the entire Torah word for word? There is none.

But how can a small child, barely able to speak,

memorize a book of more than 600 pages with such precision and fluency?

Is this not a divine inspiration, implanted by Allah in the very **genetic code** of these children?

I once watched a documentary about a young Tanzanian boy named Sheikh Sharif, who memorized the entire Qur'an at the age of four.

And there are many others like him around the world—among them Dr. Tabatabaei, who received an honorary doctorate from a European university for memorizing and interpreting the Qur'an at a very young age.

The Qur'an... The Eternal Miracle

The reason why the Qur'an has remained unaltered throughout the centuries is clear:

It is the last book revealed by Allah to humankind—His final message to humanity.

Just as a company stops producing older models once it releases the final version, Allah ended the revelation of previous scriptures after sending down the Qur'an.

And Allah Himself promised to preserve it, as He said in *Surah Al-Hijr* (verse 9):

"Indeed, it is We who sent down the Reminder (the Qur'an), and indeed, We will be its Guardian".

A Reasonable Question

Some people may ask:

If all of this is true, and the Qur'an is truly the Word of Allah, then what about the doubts and accusations raised by certain anti-Islamic media channels?

And why are such lies even spread in the first place?

Can anyone really gain something from destroying the faith of a nation or a religious community?

What drives such actions?

For example, why would a Western publishing house—like Penguin Books—pay millions of dollars to a writer like Salman Rushdie to publish a book that deliberately insults the feelings of Muslims?

At first glance, it may seem to be a literary or commercial matter, but beneath the surface, it raises suspicion—as if there were hidden ideological or political motives behind it.

However, I do not wish to go into the details of that topic now.

It is enough to say that most of the criticisms directed at the Qur'an are based on misunderstandings and insincere intentions.

When a person looks at any subject from a narrow angle, without seeing the full picture, it is natural that he will find apparent flaws.

This is exactly like someone trying to describe a tree by looking only at a single yellow leaf that has fallen from it, without observing its roots, trunk, greenery, growth, and natural beauty.

He criticizes the color of the leaf but fails to see the life within the tree itself.

In the same way, those who criticize the Qur'an out of ignorance or self-interest see only a tiny fragment and are blind to the greater truth.

The best way, I believe, is for each person to read the Qur'an personally and reflect upon its verses with both the mind and the heart.

Only through direct experience can one truly perceive the greatness of this divine book and the truth of its words.

Dear Reader,

Perhaps this question has come to your mind:

If what we say about the metaphysical world and the creation of life by Almighty Allah is true, then what about those who call themselves thinkers—the ones who write books claiming that life arose from random interactions between amino acids and accidental physical phenomena?

In my view, if such people had any real, practical connection with science and technology—not merely theoretical knowledge or reading—their opinions would be very different.

If one of them had actually designed and built an aircraft with his own hands, or worked directly in industrial

chemistry and polymer synthesis, or created something new through invention, he would never speak so lightly about the origin of life.

Most of these so-called intellectuals use words like airplane, rocket, atom, or star with astonishing simplicity—as if they could build one themselves in just a few hours of their "precious time!"

But an aerospace engineer, when he speaks about an aircraft like the F-16, does so with awe and respect—because he understands the breathtaking complexity of its design and construction.

Meanwhile, the philosopher who has only seen such planes in books talks about them in a completely different tone.

In other words, those who promote such theories know science and creation only superficially—they have no real, hands-on experience in the process of making or designing anything.

Not long ago, I watched a television program about a Japanese university professor who was trying to build micro-robots, tiny robots designed for medical use.

He began by studying natural models for inspiration and came to a fascinating conclusion:

Human beings, because of their astonishing complexity, cannot serve as a practical model.

So he chose the cockroach as his design model, since its brain has very few cells and is among the simplest of creatures.

He cut off the cockroach's legs, attached fine wires to its muscles, and began sending electrical signals from a computer to move them.

Then he designed a highly complex mechanism that allowed these artificial legs to perform a few simple movements.

What amazed me most was the professor himself, as he spoke about the creation of the cockroach, his tone was filled with reverence and wonder.

And I thought to myself:

perhaps even many religious scholars who have spent their lives in worship do not perceive the greatness of Allah as deeply as this roboticist did in that moment.

An aerospace engineer, for instance, can truly recognize the marvel of a tiny creature like the mosquito, flying with wings that weigh less than a thousandth of a gram, equipped with precise systems of control, balance, and sensory feedback far beyond human capability.

And a chemist who knows the material Kevlar, an American synthetic fiber developed by the DuPont company after eight years of research, as strong as steel, when he realizes that a small spider spins a thread even stronger than Kevlar, he becomes certain of the infinite power of the Creator, exalted be His name.

It is no coincidence that in the Qur'an there are entire chapters named after such intricate and extraordinary creatures, the Spider (Al-Ankabut), the Ant (An-Naml), and the Bee (An-Nahl).

In recent decades, countless scientific studies and books have been written about these creatures, revealing only a fraction of the miracles in their design and function, truths that no one in the Prophet's time could possibly have known.

We have spoken much about science and technology, but the purpose of this discussion is clear:

to remind us that the technology of creation

and the conscious awareness of living beings, even in the simplest single-celled organisms, are realities that go far beyond human comprehension.

Those who believe they can create intelligence or consciousness by mixing a few chemicals in a test tube have not yet understood the true meaning of either word

Mathematical Miracles in the Holy Qur'an

To analyze the reality of the Qur'an and demonstrate its miraculous nature, we begin with what is known as "The Numerical Network in the Qur'an."

In 1976, Dr. Rashad Khalifa, an Egyptian professor specializing in biochemistry at the University of California, discovered a complex and astonishing numerical system based on the number 19 within the structure of the Qur'an, with the help of a computer.

In other words, Allah Almighty wanted this number to be a sign that the Qur'an

is not a human creation, but a divine book of perfect composition. He placed the number 19 in the count of letters, words, and verses in a precise way that makes the Qur'an resemble a mathematical network that cannot be altered .

Where did Dr. Rashad Khalifa begin?

Maybe he derived his idea from *Surah al-Muddaththir*, where the number nineteen is mentioned. Allah Almighty says:

"And We have made their number only as a test for the disbelievers, so that the

People of the Book will be certain, and the believers will increase in faith, and neither the People of the Book nor the believers will have any doubts" *(Surah Al-Muddaththir, 31)*

Perhaps Dr. Rashad Khalifa was inspired by this remarkable verse and assumed that the number nineteen has special properties in the Qur'an.

He used computers to study the numerical relationships between verses and letters, eventually claiming to have discovered this astonishing mathematical network in the Qur'an.

But as we will explain later, **walking the divine spiritual path without a**

guiding teacher can expose a person to deviation.

In the later years of his life, Dr. Rashad Khalifa fell into serious doctrinal error, claiming prophethood and asserting that the last two verses of *Surah At-Tawbah* are not part of the Qur'an—a false claim.

Dr. Rashad Khalifa was killed in the United States in 1990, and his findings did not receive significant attention in Western academic circles. Moreover, major publishing houses that promote works such as The Satanic Verses have shown little interest in publishing

In the Islamic world, his studies did not receive sufficient attention, largely due to limited scientific awareness and a lack of systematic research into the Qur'an's miraculous aspects at that time.

It is worth noting that scholars have differed in their evaluation of some of Rashad Khalifa's claims. Accordingly, this study limits itself to presenting those aspects that have received broad support among researchers and specialists.

The saying of the Qur'an:

"He who listens to a saying and follows the best of it."

Meaning: listen to different viewpoints, and take what is best and most sound.

The Torah Code and Its Difference from the Mathematical System in the Qur'an

When I first encountered the astonishing and harmonious mathematical relationships in the Qur'an, I was deeply amazed. And the more I delved into research and study, the more convinced I became that such a precise numerical system does not exist in any of the other divine scriptures.

In contrast, a theory emerged in the West known as the "**Bible Code**" or "**Torah Code**," which claims that the text of the Torah contains hidden messages and prior prophecies. This idea became well-known after the publication of a book titled **The Bible Code** in 1997, followed by **The Bible Code II** in 2002. It gained wide popularity at the time and topped sales charts.

However, subsequent scientific studies—including research conducted at the Hebrew University of Jerusalem and the Australian National University—proved that these claims lack a solid

scientific and statistical foundation. It became clear that the word patterns which seemed meaningful in what is called the “Bible Code” can appear randomly in any other long text, even in literary works such as War and Peace by Tolstoy.

Thus, it became evident that what is known as the “Torah Code” is nothing more than an arbitrary and selective interpretation of ordinary linguistic patterns, not a divine mathematical system. As for the Noble Qur’an, its numerical system is based on precise and repeated relationships between letters, words, and verses—a coherent

system that cannot be the result of coincidence nor replicated by humans, making it a living and everlasting miracle throughout the ages.

Islam and the Distortion of Its Image in the Contemporary World

In our modern era, the empire of power, wealth, and corruption believes that its interests can only be secured by distorting the image of Islam across the world. As you can see, most major global media and propaganda institutions fall under the influence of this empire, which exerts every effort to present a distorted image of Islam—an image that portrays it as backward, violent, poor, fanatical, and disconnected from civilization.

Unfortunately, the intellectual simplicity and cultural poverty in many

Muslim countries have contributed to the strengthening of this trend. Many people assume that everything transmitted from across the seas through satellite screens is infallible "revelation," so they follow it blindly, as if they were unpaid soldiers serving the enemies of their own religion without realizing it.

One of the clearest manifestations of this distortion is the so-called "festival films"—films produced with funding from large cultural and media institutions and showcased at major international festivals.

If we reflect a little, we notice that most

of these films share one major theme: emphasizing the poverty, backwardness, and misery of Muslims.

It seems that whoever wants to be honored at the Cannes Film Festival need only fill the screen with images of mud huts, muddy streets, dirty children, superstitious elders, and barren deserts!

I once read an article by a Muslim PhD student studying in the Netherlands. He wrote:

"I used to boast to my Dutch colleagues about the culture, history, and civilization of my country. When I heard that a Muslim film had been selected for a major festival, I bought tickets and invited my friends to

watch it with me. But the moment the film began, I was overwhelmed with shame; it portrayed Muslims as a miserable, ignorant, backward people. When the screening ended, the looks of pity and ridicule in my friends' eyes hurt me more than anything I saw on the screen."

This naturally raises the question:

Why are anti-Islam propaganda campaigns carried out with such extravagance and noise, while every honest voice defending Islam is suppressed?

Is this global coordination in hostility not itself proof of the truth of Islam and the threat it poses to their interests?

Those who finance these campaigns include the owners of gambling and vice empires in cities such as Las Vegas and Reno, along with the same criminal networks that flood the world each year with vast quantities of heroin, cocaine, and other destructive drugs that damage both mind and soul.

Is it reasonable to think that such corrupters would stand on the side of truth? Does their hostility not indicate that Islam is the only light that terrifies them?

Yet the greatest danger does not lie solely in the enemies of Islam—but also in those who defend it poorly.

The great sage Saadi Shirazi said:

"If you recite the Qur'an in this wrong manner,
you extinguish the light of Islam."

Meaning: those who present religion in an ignorant, harsh, or repulsive way do more harm than good.

Christian missionary campaigns and those of other religions are run according to well-studied scientific and psychological principles, while Islamic discourse often suffers from randomness, superficiality, and at times even self-inflicted harm.

Why Do Some Young People Turn Toward Other Religions?

In many developing countries, the absence of sound religious education, combined with the spread of distorted ideas, has led some young people to gravitate toward Christianity, imagining it to be a symbol of progress and modernity. Some adopt Western styles of dress or wear crosses—not out of genuine religious conviction, but in search of an image they believe will be admired by others.

When films portraying the Virgin Mary (peace be upon her) are presented with emotional music, gentle imagery,

and tender scenes, while the lives of great Muslim figures are depicted almost exclusively through the lens of war, bloodshed, and severity, it is only natural that a young heart inclines toward what appears softer and more compassionate.

Had Ali ibn Abi Talib (may Allah honor his countenance) been portrayed as he truly was—a ruler of the greatest empire of his time who carried sacks of flour on his own shoulders to feed the poor and wore patched garments in solidarity with them—hearts would have been filled with love, respect, and admiration for him.

Is it then surprising that some young people turn away from Islam when what they most often see are harsh faces and corrupt actions committed in its name?

Indeed, are not the corruption, injustice, and violence practiced by those who falsely claim to represent Islam among the greatest causes of its distortion in the eyes of the world?

The Holy Qur'an... A Book Unlike Any Other in Human History

The Noble Qur'an was revealed to the Prophet Muhammad ﷺ as divine inspiration from Allah Almighty. He recited its verses spontaneously, without preparation or prior drafting, and some of his companions wrote them down on whatever writing materials were available at the time—such as parchment, leather, bones, and palm leaves.

After the Prophet ﷺ passed away to the Highest Companion, a battle occurred in which seventy of the Qur'an's memorizers were martyred. The

Muslims then feared that the words of Allah might be lost, so they decided to compile the verses and chapters into a single manuscript. This monumental task was carried out with meticulous care in the early days of Islam. Copies of the original manuscript were then produced and sent to the major regions of the Islamic world along with skilled reciters. Some of these early copies still exist today. In this way, Allah preserved His Book from any alteration or distortion throughout the centuries.

The Qur'an consists of 114 chapters—some short and only a few verses long,

and others lengthy, reaching two or three hundred verses.

Allah Almighty says in *Surah Yunus*, *verses* 37–38:

"It is not ˹possible˺ for this Quran to have been produced by anyone other than Allah. In fact, it is confirmation of what came before, and an explanation of the Scripture. It is, without a doubt, from the Lord of all worlds.
Or do they claim, "He1 made it up!"? Tell them ˹O Prophet˺, "Produce one surah like it then, and seek help from whoever you can—other than Allah—if what you say is true!"."

In these two verses, Allah invites all people, in every time and place, to

challenge and compare. He says to them:

If you claim that this Qur'an is human speech, then bring forth one single chapter equal to it in eloquence, power, and depth.

Throughout history, writers and polytheists have attempted to respond to this challenge by composing texts meant to imitate the Qur'an's style—but their attempts were weak and feeble, lacking the divine spirit of expression. **Thus, the challenge remains unbroken,** and the Qur'an remains eternally miraculous.

The Prophets and the Universality of the Divine Message

Some may ask: Why did most Prophets come from the Middle East? Aren't all human beings servants of Allah?

The answer is that Allah sent His messengers to all nations. As He said in *Surah Al-Isra*, verse 15:

"Whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. No soul burdened with sin will bear the burden of another. And We would never punish ˹a people˺ until We have sent a messenger ˹to warn them˺."

Meaning: whoever chooses guidance benefits himself; whoever goes astray

harms only himself. No one is held accountable for the sins of another, and no people are punished until Allah has sent them a messenger who establishes the proof.

As for the stories of Prophets mentioned in the Qur'an, they relate primarily to the region in which the Prophet Muhammad ﷺ was sent. Allah says in *Surah An-Nisa*, verse 164:

"There are messengers whose stories We have told you already and others We have not. And to Moses Allah spoke directly."

When the Qur'an states that it confirms the earlier revelations, this does not mean that it affirms the

distortions that entered them over time. Rather, it acknowledges the truth that Allah originally revealed before human alteration.

In this context, a charming story is narrated about Ali ibn Abi Talib, may Allah honor his countenance.
A Jewish scholar came to him saying:

"O Abu al-Hasan, why does the Qur'an—specifically in verse 25 of *Surah Al-Kahf*—state that the People of the Cave remained in their cave for three hundred years and increased by nine, while the Torah mentions only three hundred years?"

Ali, may Allah honor him, replied:

"Both are correct. The Qur'an speaks of lunar years, while the Torah speaks of solar years."

One Arab astronomer later demonstrated this mathematically:
A solar year consists of 365 days, so 300 solar years equal 109,500 days.

A lunar year consists of 354 days, 8 hours, and 48 minutes—approximately 354.33 days.

If we multiply 309 lunar years by that number, we obtain 109,500 days.

Thus, the Qur'anic expression is scientifically more precise than the Torah's.

Among the most astonishing features of the Qur'an is that **it contains no contradictions** despite having been revealed gradually over twenty-three years, in varying circumstances, to a Prophet who was unlettered and did not read or write.

Allah says in *Surah An-Nisa*, verse 82:

"Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies."

Meaning: if the Qur'an were of human origin, it would inevitably contain inconsistencies.

It is enough to know that the famous Russian author Tolstoy rewrote his novel War and Peace more than twenty times to achieve a coherent text—whereas the Qur'an was revealed once, without human editing, yet emerged perfectly harmonious.

Among the Qur'an's miraculous qualities is its unique musical rhythm—unlike prose and unlike poetry. It is a divine style that combines majestic expression with gentle spiritual impact.

Reciting the Qur'an with a beautiful voice reveals this auditory miracle, capturing both heart and mind. It is

speech that touches the soul before it reaches the ears.

Poets and masters of eloquence throughout the ages have failed to produce anything resembling its composition. Thus, the Qur'an remains the pinnacle of eloquence and the summit of linguistic beauty until the Day of Judgment.

The Superiority of the Qur'an Over Other Divine Scriptures

When we make a comparative examination of the scriptures available today, we find that none of them can be compared to the Qur'an in structure, harmony, depth of meaning, and its linguistic and rhetorical miracle.

For this reason, it can be said that the revelation of the Qur'an abrogated the scriptures before it, making it the final and most perfect divine book.

Allah the Exalted says in verse 28 of *Surah Al-Fath*:

"He is the One Who has sent His Messenger with ˹right˺ guidance and the religion of truth, making it prevail over all others. And sufficient is Allah as a Witness."

This verse shows that Islam is the final and most complete religion, and that the message of Prophet Muhammad ﷺ is the seal of all divine revelations.

The Prophet's Illiteracy as Proof of the Qur'an's Divine Origin

One of the strongest pieces of evidence of the Qur'an's divine source is that the Prophet ﷺ was unlettered—he neither read nor wrote.

Allah the Most High says in verse 48 of *Surah Al-'Ankabūt*:

"You ˹O Prophet˺ could not read any writing ˹even˺ before this ˹revelation˺, nor could you write at all. Otherwise, the people of falsehood would have been suspicious."

Had the Prophet ﷺ been literate, skeptics would have had grounds to claim that the Qur'an was authored by him.

But his illiteracy is itself a decisive proof that this Book is revealed by the Lord of all worlds, not the work of any human.

The Mathematical Network in the Qur'an and the Number (19)

As mentioned earlier, the Egyptian scholar Dr. Rashad Khalifa, professor of biochemistry at the University of California, discovered in 1976 a remarkable numerical system in the Qur'an based on the number 19.

Through his research, he demonstrated that the mathematical structure of the Qur'an is built upon multiples of 19 (such as 19×2, 19×3, etc.).

Number 19 is a prime number, divided only by itself and by one.

It also brings together the smallest digit (1) and the largest (9), symbolizing beginning and end, completion and perfection.

The first revelation came to the Prophet ﷺ at the age of forty while he was worshipping in the cave of Hira on Mount Nur, about five kilometers north of Mecca.
The angel Gabriel came to him and said:

Read, ˹O Prophet,˺ in the Name of your Lord Who created.

These first five verses of *Surah Al-Alaq* display a precise numerical pattern:

"Bismillah al-Rahman al-Rahim " at the start of the surah consists of 19 letters.

The first five verses contain 19 words.

These nineteen words consist of 76 letters (76 = 19 × 4).

The surah itself contains 19 verses.

It is the 19th surah from the end of the Qur'an.

The total number of surahs in the Qur'an is 114 (19 × 6).

Thus, the numerical system based on 19 appears from the very first moments of revelation.

Allah says in verse 30 of *Surah Al-Muddaththir*:

عَلَيْهَا تِسْعَةَ عَشَرَ

"It is overseen by nineteen ˹keepers˺."

Researchers interpreted this number as a symbolic reference to the mathematical structure of the Qur'an, especially since Allah says immediately afterward:

لَا تُبْقِي وَلَا تَذَرُ

"It does not let anyone live or die", meaning, nothing lies outside this system and nothing is added to it.

Thus, every structure in the Qur'an is woven into this tight numerical pattern built upon the number 19.

The Secret of the Number 19 in "Bismillah al-Rahman al-Rahim"

The Qur'an has 114 surahs (19 × 6). But ***"Bismillah al-Rahman al-Rahim"*** does not appear at the beginning of every surah. *Surah At-Tawbah* begins without it, because it was revealed as a declaration of disavowal from the polytheists—not as mercy to them.

Thus, there seem to be only 113 ***Bismillah al-Rahman al-Rahim***, which is not a multiple of 19.

However, Allah restored the beautiful numerical harmony in *Surah An-Naml*, where an additional ***Bismillah al-Rahman al-Rahim*** appears in the story of Solomon and the Queen of Sheba:

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is from Solomon, and it reads: "In the Name of Allah—the Most Compassionate, Most Merciful."

With this, the total number of ***"Bismillah al-Rahman al-Rahim "*** in the Qur'an becomes 114 (19 × 6),

The Last Surah Revealed and Its Connection to 19

The last surah revealed to the Prophet ﷺ was *Surah An-Naṣr*, which contains 19 words.

Its first verse:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When Allah's ˹ultimate˺ help comes and the victory ˹over Mecca is achieved˺,

also contains 19 letters, making it the final numerical sign of this miracle at the end of revelation.

This miraculous mathematical system in the Qur'an is not a coincidence; it is scientific evidence of its divine origin.

From the first verse revealed in the cave of Hira to the last verse in Medina, the number 19 remains a divine signature—a seal pointing to the unity of the source, the perfection of arrangement, and the miracle of expression.

Among the extraordinary matters discovered by Dr. Rashad Khalifa regarding the Holy Qur'an is the issue of the disjointed letters that appear at the beginning of certain surahs.

The Qur'an is the only book in human history in which some chapters begin with abbreviated symbolic letters,

known in Arabic as ***al-ḥurūf al-muqaṭṭaʿāt*** (the disjointed letters).

At first glance, these letters appear to have no direct meaning, yet they carry a wondrous divine secret.

Out of the **twenty-eight** letters of the Arabic alphabet, only **fourteen** letters were used in these Qur'anic openings, and they appear in **fourteen** different combinations.

One example is *Surah Al-Qalam*, which begins with the letter Nūn, where Allah Almighty says:

"Nūn. By the pen and what they write."

That is, an oath by the pen and what they inscribe.

It is well known that the Prophet ﷺ was unlettered—he neither read nor wrote. Had this speech been from him, he would not have sworn by the pen, for he was not among those who wrote.

If you count the letter Nūn in this surah, according to the Uthmani script of the Madinah Mushaf, you will find that it appears 133 times, which is 7 × 19.

There is no other surah in the entire Qur'an in which the disjointed letters include the letter Nūn; it is exclusive to *Surah Al-Qalam*.

As for the letter Qāf, it appears in two places in the Qur'an. The first is at the beginning of *Surah Qāf*:

"Qāf. By the Glorious Qur'an."

The second is at the beginning of *Surah Ash-Shūrā*, where Allah Almighty says:

"Ḥā Mīm (1) ʿAyn Sīn Qāf (2)"

There is no other surah in the Qur'an that contains the letter Qāf among its disjointed letters.

If you count the letter Qāf in *Surah Qāf*, you will find that it appears 57 times, which is 3 × 19.

In *Surah Ash-Shūrā* as well, the number is the same: 57 = 3 × 19.

Thus, the total number of Qāfs in the two surahs is:

114 = 57 + 57,

which is the same as the total number of surahs in the Holy Qur'an.

From this, it is understood from the divine statement:

"Qāf. By the Glorious Qur'an."

that Allah Almighty made this letter a symbol of the entire Qur'an, as if each surah of the Qur'an is represented by a single Qāf.

Before continuing with the remaining numerical aspects of the Qur'an, it is worth remembering that **when the Prophet ﷺ received revelation and called upon the scribes to write down the verses, he would recite them with remarkable ease and clarity, as if he were reading from a written book in front of him**—so much so that the listener might think he had memorized the entire Book by heart.

Today, in the twenty-first century, even if one of us were a computer expert and a specialist in mathematics, he **would not be able to compose a literary text with such a complex**

numerical structure, consisting of nearly six hundred pages, without any contradiction, and then memorize it entirely.

If this is not possible in the age of technology, how could it be conceivable that it was accomplished by an unlettered man who lived in the deserts of Arabia more than fourteen centuries ago?

To claim such a thing is a clear injustice to reason and to truth.

We return to our subject: Dr. Rashad Khalifa explained that Allah Almighty arranged the number of Qāf letters in

Surah Qāf in such a way that it remains an exact multiple of the number 19, with astonishing precision.

In this surah, the people of Lot are mentioned twelve times with the expression “the people of Lot.” However, in one verse only—verse 13—Allah refers to them as “the brothers of Lot” instead of “the people of Lot.”

Had this exception not occurred, the numerical balance of the letter Qāf would have been disrupted.

The Qur’an describes the people of Lot as a corrupt people who committed an immoral act, and Allah sent His punishment upon them because of their

persistence in an action contrary to human nature.

I would like to remind the reader that what has been mentioned here is only a part of the numerical miracle of the Holy Qur'an. There are many other examples presented in specialized books. We focused on the research of Dr. Rashad Khalifa because it does not require the reader to know Arabic; rather, it is sufficient to have eyes that can see and the ability to count from 1 to 19 in order to witness one aspect of this miracle.

As for the linguistic and rhetorical miracle of the Qur'an, it is without doubt greater and more sublime than the numerical miracle.

It has now become clear to us that the Holy Qur'an is the truth, and that it is the Word of Allah Almighty, which has not been subjected to any distortion from the time it was revealed until our present day.

Before the Qur'an, there were other heavenly books sent for the guidance of humanity, but they were not preserved as the Qur'an was preserved. Therefore, their present texts differ from what Allah originally revealed.

Allah Almighty says in verse (44) of *Surah Al-Mā'idah*:

"Indeed, We revealed the Torah, in which was guidance and light. The Prophets who submitted to Allah judged by it for the Jews, as did the rabbis and the scholars, by what they were entrusted to preserve of the Book of Allah, and they were witnesses to it. So do not fear the people, but fear Me, and do not sell My verses for a small price. And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers."

We call upon the followers of other religions to read the Holy Qur'an, for they will find in it answers to many of their questions, especially with regard to the belief in the divinity of Jesus Christ,

peace be upon him—a belief that sound reason rejects. The Qur'an refuted it clearly in verse (171) of *Surah An-Nisā'*:

"O People of the Book, do not go to extremes in your religion, and do not say about Allah except the truth. The Messiah, Jesus son of Mary, was only a Messenger of Allah and His word which He cast into Mary, and a spirit from Him. So believe in Allah and His messengers, and do not say 'Three.' Cease—it is better for you. Allah is only One Allah. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth, and Allah is sufficient as a Trustee."

Then He says in verse (172):

"The Messiah would never disdain to be a servant of Allah, nor would the angels brought near. And whoever disdains His worship and is arrogant—He will gather them all to Himself."

And Allah Almighty says in verse (75) of *Surah Al-Mā'idah*:

"The Messiah, son of Mary, was no more than a Messenger. Messengers had passed on before him, and his mother was a truthful woman. They both used to eat food. See how We make the signs clear to them; then see how they are turned away."

And in verse (110) of the same surah, Allah Almighty says:

"When Allah said: 'O Jesus, son of Mary, remember My favor upon you and upon your mother, when I

supported you with the Holy Spirit, so that you spoke to the people in the cradle and in maturity; and when I taught you the Book and wisdom and the Torah and the Gospel; and when you fashioned from clay the form of a bird by My permission, then you breathed into it and it became a bird by My permission; and you healed the blind and the leper by My permission; and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you when you came to them with clear proofs, and those who disbelieved among them said: This is nothing but obvious magic.'"

Evaluating Spiritual Paths Toward Allah

In this section, we will examine the spiritual paths of drawing closer to Allah Almighty.

There is a spiritual path that is based on neither knowledge nor experience, but rather on intuition and guesswork. In Western terminology, it is called ad hoc. Unfortunately, this is the spiritual path followed by most people, and it leads to no real result.

The other spiritual path is the tested scientific spiritual path, and we—based on our established certainty in the truth

of the Qur'an—will follow this scientific approach, illuminated by the light of revelation.

Before delving into this method, let us first evaluate the spiritual path that most people follow in their attempt to draw closer to Allah.

Today, the majority of the world's population lives according to beliefs inherited from their fathers and forefathers, without seriously reflecting on whether those beliefs are true or false.

For this reason, Allah Almighty informs us in verse (116) of *Surah Al-An'ām:*

"And if you obey most of those on earth, they will lead you astray from the way of Allah. They follow nothing but conjecture, and they do nothing but guess."

That is, if you obey most people on earth, they will mislead you from the spiritual path of Allah, because they follow only conjecture and fabricate lies against Allah.

A small percentage of people, driven by curiosity or coincidence, become acquainted with better spiritual paths than those they inherited. However, as soon as they realize that changing belief and behavior will bring upon them many social and familial problems, they

retreat, preferring submission to societal customs over confronting the truth.

Thus, they choose to live upon inherited error in order to avoid hardship and persecution.

For some time now, we have been holding spiritual gatherings to introduce people to the miracles of the Qur'an and the truths of Islamic mysticism. Some Christian youths who were searching for the truth attended these gatherings, and after becoming convinced of the Qur'an, they embraced Islam. However, many of them faced harsh rejection from their families, who could not easily accept

their children's abandonment of the religion of their fathers and forefathers.

The same occurs in many religions and sects, where leaders prevent their followers from thinking and reflecting, and respond to anyone who questions or doubts with accusations of disbelief and expulsion.

Yet this coercive approach only increases people's aversion and hypocrisy, so that their outward appearance does not match their inner reality. This is one of the main reasons for the contradiction and hypocrisy we witness in societies today.

Allah Almighty has forbidden arguing with people through violence or coercion. He says in verse (125) of *Surah An-Naḥl:*

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner."

Returning to our main subject, we find that the Qur'an affirms that the majority of people at the time of the Prophet ﷺ were misguided. If we understand "the majority" to mean roughly seventy percent, then seventy out of every hundred people on earth were misguided fourteen centuries ago. Given

the widespread corruption of our own time, this proportion may have increased to ninety percent, leaving no more than ten out of every hundred people truly guided today.

These few are those who do not live by the slogans, “Oppose in order to be noticed,” or “Follow the crowd wherever it goes.” Whoever follows the majority without insight will not be guided, according to the explicit statements of the Holy Qur’an.

The Prophet ﷺ informed us of this condition when he said:

"Islam began as something strange and will return to being strange as it began, so glad tidings to the strangers."

And in another narration with a similar meaning:

"Glad tidings to the one who holds fast to my Sunnah at a time when my community is corrupted, for he will have the reward of one hundred martyrs."

Let us now look at the status of those ten among the hundred who are on the spiritual path of guidance.

Allah Almighty explains to us in *Surah Al-Wāqi'ah* that on the Day of

Resurrection people will be divided into three categories:

The people of the left – those of misery and sin.

The people of the right – the righteous among the people of faith and good deeds.

The foremost – those who are closest to Allah Almighty.

Allah Almighty says:

"And the foremost, the foremost—those are the ones brought near [to Allah]." (Al-Wāqiʿah: 10–11)

That is, those brought near to Allah are only the foremost, not the other two groups.

This is further confirmed in *Surah Fāṭir*, verse (32):

"Then We caused to inherit the Book those We have chosen of Our servants; and among them is one who wrongs himself, and among them is one who is moderate, and among them is one who races ahead in good deeds by permission of Allah. That is the great bounty."

That is, among them are those who wrong themselves through sins, among them those who are moderate, and among them those who race ahead in

good deeds by Allah's permission—and that is the great bounty.

Thus, a person's entrance into the rank of the foremost is only by Allah's permission.

It is a great favor that Allah bestows upon whom He wills among His servants, and these alone are those brought near in His presence, exalted is He.

To clarify the meaning with an example:

Imagine that Allah Almighty is a great king with many subjects.

Some serve the king and obey his commands, and he rewards them with recompense and reward (these are the people of the right).

Some rebel and disobey, and thus are punished (these are the people of the left).

And some are from the king's inner circle and closest companions. They love him with sincere love, not for any benefit, but because they are "people of the palace," living close to him. They cannot bear separation from him, and if he were to be displeased with them even for a moment, they would weep until he forgave them.

These are the ones brought near—the people of love and divine passion.

The great knower Saadi Shirazi, may Allah have mercy on him—who was among the people of Sufism and a follower of Sheikh Abdul Qdir al-Jilani, may his secret be sanctified—pointed to this meaning in his words:

If your eye is fixed on His beneficence, then you are a servant of yourself, not a servant of the Beloved.
The way of the righteous figures is otherwise:
that they seek from Allah nothing but Allah.

That is, the people of the spiritual path seek from Allah nothing but Allah

Himself, and desire nothing other than His noble Countenance.

Let us now see what percentage this group is—the group whose relationship with the King of kings is one of divine love.

As we indicated at the beginning with verse 116 of *Surah Al-An'ām*, seventy percent of people at the time of the Prophet ﷺ were among the misguided, or what are called "the people of the left," and in our present time their proportion reaches about ninety percent.

This means that the remaining ten percent are either among “the people of the right” or among “the foremost.”

If we assume that the ratio of the foremost to the people of the right is one to ten (and in reality it is even less than that), then **among every one hundred people there is only one from the foremost who loves Allah with sincere love, nine who worship Him out of obligation and habit, and ninety who have deviated from the spiritual path of Allah and do what does not please Him.** Unfortunately, this is also confirmed by observable reality.

Thus, we know that the category of "the foremost" does not exceed one percent of people. The question now is: how did this group attain pure love of Allah, and how did they reach this exalted rank with Him?

Among the people of spiritual wayfaring, a saying is well known and circulated with this meaning:

"Whoever seeks Me finds Me; whoever finds Me knows Me; whoever knows Me loves Me; and whoever loves Me, I love him."

For this reason, the great knower Jalal al-Din Rumi, and other people of Allah, said that knowledge alone is not sufficient to reach love of Allah. Before

entering the world of gnosis and spiritual wayfaring, they did not taste this love, despite the breadth of their knowledge and the abundance of their learning.

Based on this meaning, whoever wishes to be among the “foremost” and the lovers of Allah Almighty must follow the spiritual path of knowledge (gnosis). All spiritual schools throughout history have agreed that reaching divine knowledge and igniting the fire of love in the heart requires a spiritual intermediary known as a teacher, a sheikh, or a guide.

In India, this guide is called a guru; among Native Americans, he is called a sorcerer; and in Islamic mysticism, he is called the "**Sheikh of the Tariqa**" or the spiritual guide.

Islamic gnosis (Irfan), which is regarded as one of the most refined forms of spiritual knowledge, has today attracted large numbers of people around the world. It is distinguished by its depth and authenticity, owing to its Qur'anic and Prophetic roots.

However, on the other hand, there is another group that believes a person can reach Allah directly without any intermediary, relying solely on the

Qur'an and reason. They consider seeking intercession through the righteous figures or calling upon them to be forbidden, deny that the righteous figures possess any spiritual power or any connection between their souls and the world of the living, forbid swearing by anything other than Allah, and regard holding celebrations, commemorating the birth of the Prophet ﷺ, visiting the graves of righteous figures, or seeking blessings from their relics as forms of polytheism.

Let us now return to the fundamental question: what does the spiritual sheikh

do that makes his presence necessary for reaching Allah?

The Holy Qur'an answers us in the supplication of our master Abraham, peace be upon him, in *Surah Al-Baqarah*, verse 129:

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom, and purify them."

Recitation and teaching refer to the intellectual and scholarly dimension—that is, the Shariʿah—whereas purification (tazkiyah) is something else. It is a force that acts upon the heart

from the outside; it is a spiritual act that cannot be achieved by knowledge alone.

The mind comprehends the knowledge of purification, but the heart lives the state of purification. Just as the Shariʿah grants a person divine knowledge, the Tariqa bestows upon him divine love.

It is impossible for intellectual understanding to turn into a heartfelt experience merely through thinking or contemplation. Just as you cannot force someone to fall in love with a woman simply by describing her beauty and perfection, divine love cannot be born in the heart through thought alone.

Some people imagine punishment or bliss in an attempt to awaken divine love within themselves, yet they do not reach the true result, because this transformation requires a luminous transmission from the sheikh to the disciple.

Thus, the Shariʿah represents the mind's perception of Allah, while the Tariqa represents the heart's perception of Allah. And just as chemical reactions require a catalyst for the reaction to occur, transforming divine knowledge into divine love requires a spiritual intermediary—the sheikh or guide in Islamic gnosis.

Imam Jalal al-Din Rumi, before entering the spiritual path of spiritual wayfaring, was among the great scholars: a memorizer of the Qur'an, devoted to night prayer, deeply versed in jurisprudence, with students flocking to him to acquire knowledge. He believed that his love for Allah was the ultimate closeness, because his mind was filled with knowledge of Allah's names and attributes. Yet he had not tasted the divine love that transcends thought and reaches the heart.

The difference between one who knows the spiritual path and one who has walked it until he was consumed by

its light is like the difference between one who describes water and one who bathes in it. For this reason, the Sultan of lovers, Ibn al-Farid, said:

Increase me, through excess of love for You, in bewilderment,

and have mercy on a heart whose yearning is stirred by remembrance.

That is: increase me in love until I transcend the limits of understanding, for when the heart loves Allah, it knows nothing but Allah.

Days passed until Shams of Tabriz arrived. He was not more learned than Rumi in outward knowledge, but he possessed the light of the heart and the

elixir of transformation. He took him by the hand and opened for him the door of tasting, so Rumi's knowledge moved from the head to the heart. Love ignited, and all existence was transformed into a single meaning.

Ibn Arabi said:

I follow the religion of love; wherever its caravans turn,
love is my religion and my faith.

Whoever has tasted this meaning knows that knowledge alone is not enough, and that the journey to Allah requires a living guide whom Allah has nurtured with His light. For this reason,

Junayd, may Allah have mercy on him, said:

All spiritual paths are closed to creation except for one who follows the trace of the Messenger of Allah ﷺ and takes a sheikh who guides him by Allah.

And Abu Madyan al-Ghawth, may Allah have mercy on him, said:

Do not keep the company of people until you know their state, for one who is gray with intoxication is not fit to lead others.

That is: do not walk alone, and do not assume that the heart can guide itself. Rather, there must be an enlightened inheritor who opens the door for you.

The Qur'an then describes this transformation in the words of Allah Almighty:

"The coloring of Allah—and who is better than Allah in coloring? And we are worshippers of Him."

(Al-Baqarah: 138)

Divine love is a color that dyes the soul, so that one sees nothing but Allah, desires nothing but Allah, and seeks nothing but Allah. Whoever reaches this station becomes as Ibn al-Farid said:

Within you the greater world has been contained.

That is, when the heart is filled with Allah, all existence becomes a single meaning—the Beloved.

Beloved ones, this is how Jalal al-Din understood that knowledge without a sheikh who opens the door of the heart remains only half the spiritual path, and that knowledge which does not transform into love, tasting, and humility does not give life to the soul.

It is reported in some books of hadith and supplication, in a similar wording, that it has been narrated from the Prophet ﷺ that he said:

"If one of you loses something, or seeks help while in a land where there is no

one to befriend him, let him say: 'O servants of Allah, help me; O servants of Allah, help me,' for Allah has servants whom we do not see."

The meaning of the hadith is that if a person loses something or needs help in a place where he knows no one, he may seek assistance from the servants of Allah who are unknown to us, whom Allah has appointed for such tasks.

These servants whom we do not see, yet who have the ability to see people and assist them from afar, are known in the terminology of the Tariqa as the Ghawth. The sheikhs of the Tariqa belong to this blessed category.

Is this meaning in agreement with the Qur'an? Yes. The Qur'an mentions individuals whom Allah has chosen and granted extraordinary spiritual abilities. In verse 40 of *Surah An-Naml*, when the Prophet of Allah Solomon (peace be upon him) wished to have the throne of Bilqis brought to him, the one who possessed knowledge of the Book—originally a man named Asif ibn Barkhiya, who had attained the rank of Ghawth—said:

"I will bring it to you before your glance returns to you."

(*An-Naml: 40*)

That is, he saw the throne from its distant location as if it were before him, then transferred it in a single moment without any lapse of time.

If the Ghawth in the time of Solomon—when sins were fewer—was able to bring a throne from vast distances in the blink of an eye, then the Ghawth of our time, with the abundance of tribulations and the intense need of creation, possesses an even greater and more manifest spiritual power, as borne out by evidence and miracles.

The former Ghawth and Qutb of the Qadiri Kasnazani Tariqa, His Eminence Sheikh Muhammad al-Muhammad al-

Kasnazan al-Husseini (may his secret be sanctified), explained the reality of the rank of Ghawth, saying:

"The spiritual powers of the sheikh of the Tariqa are not equal to those of an ordinary person. As for the Ghawth, these powers ascend within him until he reaches the station of annihilation in the divine light. The Ghawth is an inheritor of the Muhammadan spirit. He is able to aid the needy, respond to the one who seeks help, and reach the distressed even if the greatest distances separate them. He hears the call of the needy as he hears one who is near him, sees the one who seeks his help from afar as he sees

one before him, and extends to him the hand of spiritual assistance or prays for him—and his supplication is answered."

In every age there is one Ghawth who is the Sultan of the righteous figures and the sheikh of the spiritual paths of his time. His Eminence Sheikh Muhammad al-Muhammad al-Kasnazan (may his secret be sanctified) said:

"We have disciples who have reached the rank of Ghawth."

As for His Eminence Sheikh Abdul Qadir al-Jilani (may his secret be sanctified), the sheikh of his era, he became known as the Supreme Ghawth and as the Reviver of the Religion, for

reviving the sciences of the Shariʿah and Sufism and spreading the light of Islam throughout the East and the West.

The renowned German scholar Annemarie Schimmel, president of the International Association for the History of Religions, mentioned in her book "Mystical Dimensions of Islam" that in the chronological table she placed at the beginning of the book, she recorded the birth dates of only two individuals: the Messenger of Allah ﷺ and Sheikh Abdul Qadir al-Jilani (may his secret be sanctified). This indicates her recognition of the greatness of his rank

and his role in the spiritual history of the Ummah.

Despite the large number of Sufi spiritual paths today, their foundations trace back to a small number of major spiritual lineages, the greatest of which is the Qadiri, connected to Sheikh Abdul Qadir al-Jilani (may his secret be sanctified), whom the gnostic Abd al-Rahman al-Jami titled:

"The Sultan of the Gnostics and the Supreme Ghawth."

It is attributed to the sheikh of the Naqshbandiyyah Tariqa, Imam Baha al-Din Muhammad Naqshband (may Allah sanctify his secret), that he praised our

master, the Supreme Ghawth, Sheikh Abdul Qadir al-Jilani (may his secret be sanctified). The meaning of that poetry is:

The Sovereign of both realms is Shah Abdul Qadir;
The exalted guide of Adam's lineage is Shah Abdul Qadir.

Sun and moon, the Throne, the Footstool, the eternal Pen—
The heart's illumination springs from the Supreme Light of Shah Abdul Qadir.

Sheikh Abdul Qadir al-Jilani (may his secret be sanctified) is traced, on his father's side, to al-Hasan ibn Ali (A.S.),

and on his mother's side to al-Hussein ibn Ali (A.S.), the masters of the youth of Paradise. Thus, he is both Hasani and Husseini, uniting the two lights.

In the Qadiri Tariqa, the Muhammadan light is transmitted through the covenant of initiation (Bayʿah), from the hand of the sheikh to the disciple, through an unbroken chain to the presence of the Supreme Ghawth, and then to the Messenger of Allah ﷺ.

The Shari‘ah and the Tariqa

Many people think that the Tariqa is something outside the Shariʿah—
as if the one who follows the spiritual path is introducing something new.
This is a great mistake.

The Shariʿah and the Tariqa are inseparable;
neither can stand without the other.
The Shariʿah is the foundation,
and the Tariqa is walking upon that foundation.

The great gnostic Sheikh Mahmud Shabistari says:

"The Shariʿah is the peel, and the haqiqah is the kernel,
and between them lies the Tariqa."

Imagine with me… a fruit without its peel—what happens to it?

It spoils… it rots… it is lost.

Likewise, the heart… if it is stripped of the Shariʿah, it is lost—even if it wishes to walk the spiritual path.

For this reason, the former master of the Qadiri Kasnazani Tariqa, Sheikh Muhammad al-Muhammad al-Kasnazan, may Allah sanctify his secret, said:

"The foundation of the Tariqa is the Shariʿah. Whoever goes beyond the

Shariʿah even by the width of a hair, his Tariqa is corrupted. Whoever wants the spiritual path must guard the door—and the door is the Shariʿah."

It is also said among the people of spiritual wayfaring:

"The Shariʿah is my words, the Tariqa is my deeds, and the haqiqah is my states."

What is meant is not mere phrases, but meanings—a spirit, and an experience lived by the heart.

The Shariʿah: to know what Allah has commanded.

The Tariqa: to act upon what we have come to know.

The haqīqah: for the heart to become pure until it witnesses the light of nearness to Allah.

For this reason, the knower of Allah Shah Niʿmatullah al-Wali, may his secret be sanctified, said:

"To know the knowledge of religion is Shari'ah,
When it is lived and practiced, it becomes the Tariqa.

When knowledge and action unite with sincerity,
For the sake of Allah's pleasure, that is the Haqiqah."

And Allah Almighty says on the tongue of Abraham, peace be upon him, in the Holy Qur'an:

"So whoever follows me—then he is of me."(Ibrāhīm: 36)

Whoever walks, walks. Whoever stops, stops. And whoever follows the people of Allah becomes among the people of Allah.

Reaching the Truth Between Theoretical Knowledge and Practical Knowledge

Reaching the truth in religious knowledge resembles reaching it in the other sciences as well. Every science consists of a theoretical side and a practical side, and neither is complete without the other.

Just as a student of mechanical engineering studies theories first, then enters the laboratory and the workshop to test with his own hands, likewise the seeker of divine knowledge needs:

the Shariʿah for knowledge and understanding,
and the Tariqa for tasting, experience, and practice—until he reaches the Haqiqah.

As for being satisfied with theory alone, without inner practice, remembrance, and purification, it does not lead to true knowledge of Allah.

For this reason, we encounter individuals who possess vast knowledge of the religious sciences, yet show no trace of true piety. Instead, one may observe in them—or even within their households—conduct that drives people

away from religion, causing some to question the very reality of faith itself.

An Illustrative Example

Imagine a university professor who holds a PhD in mechanical engineering. He spent many long years teaching internal combustion engines, yet he never once worked with his hands to repair a car.

One day, a neighbor's car breaks down. The neighbor brings it to him with great confidence, assuming that the doctor knows more than all mechanics.

The professor says proudly to his son:

“Son, bring the toolbox so I can show this man what your father can do!”

The son rushes in, expecting a miracle. But…

as soon as the professor opens the hood, he realizes he is in serious trouble. He knows the parts only in theory, but cannot deal with them in practice.

In the end, he calls a simple mechanic from the street to reassemble the engine.

And here the true disaster begins. The son loses faith in the greatness of his father’s knowledge—a reality that explains the inner collapse witnessed in

the children of some outwardly respected religious figures.
The professor, disillusioned, loses trust in the very science to which he devoted his life, murmuring to himself, *"I spent my years pursuing knowledge that bears no fruit."*
And the neighbor—representing members of society whose faith is shaken by the un-Islamic conduct of those who claim to represent Islam—observes these contradictions and loses confidence in anyone who bears the title of "engineer."

Yet the flaw does not lie in knowledge itself. Knowledge is not false, nor is

science barren.
The true cause is the separation of understanding from practice. When knowledge is not lived, it loses its light.

Had theory been joined with action, the dignity of knowledge would have been revealed—to the knower, to his family, and to the society around him. The same principle applies to religion: Shariʿah without Tariqa becomes dry information, while Tariqa without Shariʿah leads to misguidance. Only when knowledge, practice, and sincerity come together do the doors of Haqiqah open.

Shariʿah and Tariqa in the Life of the Muslim World

There exists a group who imagine that Islam is confined solely to outward Shariʿah, dismissing Tariqa and Sufism as groundless, innovative, or deviant. Such claims rest on neither sound knowledge nor historical truth.

The Muslim world is not a single culture or environment. It comprises more than a billion believers across the globe. Vast populations—from India, Pakistan, Bangladesh, Malaysia, and Indonesia to North Africa and the Balkans—entered Islam through Sufism and spiritual paths. For these

communities, Tariqa is not a peripheral addition to Islam, but its living heart and practical spirit.

Sufism as an Extension of the Sunnah of the Prophet ﷺ

The well-known Islamic scholar Dr. Hamid Algar, Professor of Islamic Studies at the University of California, says:

"Sufism is the most practical spiritual path for preserving the Sunnah of the Prophet ﷺ. Many Muslims fulfill their loyalty to the Sunnah through affiliation with an authentic Tariqa, and thus the chain of spiritual discipline and purification remains

connected from the time of the Messenger of Allah ﷺ until today."

This statement is supported by the history of the Ummah and the biographies of its scholars.

On the spiritual path to Allah, theoretical knowledge alone is not sufficient; rather, there must be a nurturing sheikh who takes the seeker by the hand and refines his heart.

Why Do Some Scholars Warn Against Excessive Remembrance (Dhikr)?

Some preachers or scholars say to people:
"Do not engage excessively in dhikr. Restrict yourselves to ordinary acts of worship only."

Some figures well known among the public have even written books discouraging people from frequent remembrance.

This raises an important question:
If they discourage frequent dhikr, why

does the Qur'an explicitly command abundant remembrance?

Allah Almighty says:

"And remember your Lord much."

(Āl ʿImrān: 41) And He says:

"Indeed, in the Messenger of Allah you have an excellent example ... and he remembered Allah much."

(Al-Aḥzāb: 21)

And He says:

"O you who believe, fear Allah and seek the means (wasīlah) to Him."

(Al-Mā'idah: 35)

Thus, the Qur'an enjoins abundant remembrance and calls upon believers **to seek a means of nearness to Allah**. According to the people of spiritual wayfaring, this means is the nurturing spiritual guide who safeguards the heart from deviation.

Why, then, do some people fear abundant dhikr?

Because when a person enters the arena of spiritual struggle, the whispers of Satan intensify against him. As for the heedless person, Satan has no need to struggle with him at all.

For this reason, some scholars or thinkers have fallen into self-deception

or illusion. An example is Dr. Rashad Khalifa, who was deeply versed in Qur'anic studies, yet became deluded by himself and imagined that he was a messenger, thereby slipping and deviating.

Hence the great knower Abu Yazid al-Bistami (may Allah sanctify his secret) said:

"Whoever has no sheikh, Satan is his sheikh."

And Abu Ali al-Daqqaq (may Allah have mercy on him) said:

"The seeker without a sheikh is like a wild tree: it may grow, but its fruit has neither taste nor fragrance."

Jalal al-Din Rumi said:

Whoever enters the spiritual path without a guide

may spend a hundred years on a journey

that needs only two days with a true mentor.

For this reason, the people of knowledge have unanimously agreed that the journey to Allah can only be undertaken in the companionship of a Allah-centered sheikh.

As mentioned earlier, the role of the sheikh of the Tariqa is to ignite the fire of divine love in the heart of the disciple. This process is achieved

through various methods in different schools of gnosis. As for Islamic gnosis—which is among the most refined and purest schools of spiritual wayfaring—the spiritual guide has been granted a great divine means called **Bayʿah (the pledge of allegiance)**, which is mentioned in two places in the Qur'an in relation to our master Muhammad ﷺ.

The Bayʿah was the means through which Shams of Tabriz transmitted the light of divine knowledge from the intellect of Jalal al-Din Rumi to his heart, until knowledge was transformed into love.

The degree of effort required from the disciple, and the dangers of spiritual downfall he may face, vary according to the purity of the Tariqa to which he belongs. **Distorted or weak forms of Tariqas require long periods of time and exhausting effort, and often lead to deviation or collapse.**

Pure Islamic Tariqa, on the other hand, is the most effective and the least dangerous for the soul of the disciple.

There are those who raise the slogan of "Islamic Tariqa" while not relying on the Muhammadan Shariʿah. Thus, one finds them using drugs or alcohol in pursuit of ecstasy, neglecting the proper

boundaries between men and women, or withdrawing from society in a monastic manner that contradicts the Sunnah.

Because of this, people have developed a negative view of those who call themselves followers of the Tariqa.

Therefore, we state clearly:

Every form of gnosis that is not founded upon the Muhammadan Shariʿah is false and veiled, and cannot lead to salvation.

Our master, the Supreme Ghawth, Sheikh Abdul Qadir al-Jilani (may Allah sanctify his secret), said:

"If you see a man flying in the air or walking on water, do not be deceived by him until you see how he stands at the boundaries of the Shariʿah. If he violates the Shariʿah, his 'miracle' is merely deception."

There are also some Islamic spiritual paths that are based on the Shariʿah but do not operate through the mechanism of Bayʿah to ignite the light of the heart. Although these are purer than non-Islamic spiritual paths, the disciple's progress within them is slow, and he may be afflicted by weariness and boredom.

In our time, some traders in religion have exploited people's desire to reach

Allah, claiming true piety and gnosis, while in reality they are impostors.

Regarding such people, His Eminence Sheikh Muhammad al-Muhammad al-Kasnazan (may Allah sanctify his secret) said:

Some individuals engage in practices that have no connection to the Tariqa whatsoever. In reality, these are false practices based on lies and deception, which waste people's time and distance them from the true spiritual path to Allah. Among these practices are claiming to interpret dreams, claiming knowledge of the unseen, writing talismans and amulets, and similar acts that contradict the principles of the Tariqa and oppose both reason and the Shariʿah.

They do this in order to plunder people's wealth and control their minds by claiming a connection with the unseen and the spiritual realm. Such people are misguided, not approved by Allah, nor by His Messenger ﷺ, nor by the sincere sheikhs of the Tariqa. They are losers in this world and the Hereafter. Whoever keeps their company or believes them shares in their misguidance. Allah has cursed them and prepared for them Hell—an evil destination.

Finally, our words are not meant to endorse every spiritual path that calls itself Islamic. Not everyone who claims to follow a Tariqa is rightly guided. Sheikh Abdul Qadir al-Jilani (may Allah sanctify his secret) said:

"The Sufis are many groups, and the saved among them are those who combine the Shariʿah and the Tariqa: whose outward conduct is upright according to the rulings of Islam, and whose inward state is purified through turning to Allah Almighty. Whoever violates the Shariʿah is misguided, and whoever claims the spiritual path without self-discipline and sincerity is among the people of desire and illusion."

And Jalal al-Din Rumi said, in meaning:

"Many a Satan has appeared in human form—so do not give your hand to everyone who appears."

What Is the Bayʿah?

As mentioned earlier, the journey to Allah Almighty in practical Sufism is based on the companionship of a nurturing sheikh whose role is to revive the love of Allah in the heart of the disciple and to guide him toward correct spiritual conduct.

The late sheikh, Muhammad al-Muhammad al-Kasnazan (may Allah sanctify his secret), clarified this reality when he said:

"Taking the Tariqa is the sowing of a seed of light in the heart. Transforming this seed into a luminous tree is the work of the disciple himself, through

adherence to the Shariʿah and the Tariqa."

Thus, the Bayʿah is not merely a word or a form; rather, it is a spiritual bond through which the blessing of the spiritual chain is transmitted from the sheikh to the disciple.

The Bayʿah in the Holy Qur'an

The Bayʿah is a firmly established Qur'anic principle mentioned in two places:

1. The Bayʿah of Men

Allah Almighty says in *Surah al-Fatḥ* (verse 10):

"Indeed, those who pledge allegiance to you are pledging allegiance to Allah. The Hand of Allah is over their hands."

That is, pledging allegiance to the Messenger of Allah ﷺ is, in reality, a pledge to Allah. Whoever fulfills it attains a great reward, and whoever breaks it only harms himself.

2. The Bayʿah of Women

Allah Almighty says in *Surah al-Mumtaḥanah* (verse 12):

"O Prophet, when the believing women come to you pledging allegiance to you ... then accept their pledge and ask forgiveness for them from Allah."

This is a clear proof that the Bayʿah is prescribed for both men and women alike.

How Was the Bayʿah Performed in the Time of the Prophet ﷺ?

It is established in Ṣaḥīḥ al-Bukhārī that the Bayʿah of men was conducted by shaking hands.

As for the Bayʿah of women, the Prophet ﷺ did not shake hands with women, and this is also established in Ṣaḥīḥ al-Bukhārī:

"The hand of the Messenger of Allah ﷺ never touched the hand of a woman."

The scholars of sīrah *(the Prophetic biography and recorded conduct of the Prophet ﷺ)* have mentioned that the Prophet ﷺ would place his hand in a vessel of water, and the woman would place her hand in the same vessel, without physical contact, in observance of proper Islamic etiquette.

Some people at that time did not understand the inner meaning of this Bayʿah and objected to its form, just as some people may do today.

The Special Bayʿah in the Sufi Orders

In authentic Sufi orders, the term "special Bayʿah" is used to mean:

A pledge whose purpose is to revive divine love in the heart and to connect the disciple to the spiritual chain that is linked to the Prophet ﷺ.

Sufi orders view this meaning as an extension of the Sunnah of companionship and purification practiced by the Prophet ﷺ with his Companions, and they believe its effect is luminous and experiential within the heart.

This spiritual connection is usually established through the shaking of hands, or through what takes its place, while observing the rulings of the Shariʿah.

After discussing the meaning of the Bayʿah and its legitimacy in the Qur'an and the Sunnah, we now move to an important question:

What Is the Distinction of the Bayʿah in an Authentic Islamic Tariqa?

As stated earlier, the goal of the Tariqa is to ignite the fire of divine love in the heart of the disciple.

The people of knowledge have likened this ignition to fire: in ancient times, lighting a fire required rubbing wood for a long time and exerting great effort, and a person might succeed or fail. Today, lighting a fire has become easier through a match or a lighter.

Likewise, in the spiritual journey: Some people travel to Allah through prolonged disciplines and repeated trials, while others travel through the Bayʿah, which functions as a faster means to revive the light of orientation—provided the disciple is sincere and committed.

Thus, the Bayʿah is not a substitute for effort and spiritual practice; rather, it is a key that opens the door, after which the journey itself remains the responsibility of the servant.

How Do We Recognize One Who Is Eligible to Give Bayʿah (the Sheikh of the Tariqa)

The people of spiritual wayfaring have mentioned certain signs by which a sincere, nurturing sheikh may be recognized. These signs are not intended as judgments upon individuals,

but rather as criteria for sound discernment:

- That he be known—either by his own acknowledgment or by the testimony of trustworthy and knowledgeable people—as someone who possesses the ability to nurture, educate, and guide others on the path.
  Spiritual leadership is not imposed by claim; it is recognized through its effect.
- That his method of Bayʿah be connected, in principle and purpose, to the Prophetic chain, even if it does not take a single

outward form. Among the people of the spiritual orders, it has been customary that:

– the Bayʿah of men is conducted through a handshake;

– the Bayʿah of women is conducted without physical contact, sometimes through an intermediary such as water or a rosary.

This practice is mentioned in the books of sīrah (the Prophetic biography and recorded practice) and is not treated as a binding legal ruling.

- That his personal state reflect signs of sincerity and righteousness. Constant *karamah* (extraordinary acts) are not required; rather, the effects of remembrance (dhikr) and spiritual discipline should be evident in his character, and the people of knowledge should bear witness to his integrity and soundness.

Allah Almighty says:

"Say: Bring your proof, if you are truthful."

(Al-Baqarah: 111)

Meaning that truth is not established by mere claim, but by proof, evidence, and visible effect.

Who Are Ulu al-Amr?

Allah Almighty says:

"O you who believe, obey Allah, obey the Messenger, and those vested with authority among you." (An-Nisāʾ: 59)

Khwaja Abdullah al-Ansari, as transmitted in the commentary of Imam al-Meybadi, stated that:

"Ulu al-Amr, in the language of spiritual knowledge, are the sheikhs of the Spiritual path who inherit the

wisdom of purification and assume the role of guidance within the Ummah."

It has also been transmitted from some sheikhs of spiritual wayfaring that they said:

Allah has, in every age, men from among those brought near to Him: three hundred known as the righteous (al-ṣāliḥūn),

forty known as the substitutes (al-abdāl),

seven known as the pillars (al-awtād),

five known as the leaders (al-nuqabāʾ),

three known as the nobles (al-nujabāʾ),

and one known as the Ghawth, who is the pole (qutb) of the righteous figures in his time.

This is a well-known Sufi classification found in the works of al-Qushayrī, al-Hujwīrī, al-Yāfiʿī, al-Jalabī, and others.

It is an explanation of spiritual ranks, not a strict numerical limitation.

Naturally, the number of firmly established righteous figures is small, and their place is not apparent to the general public. In earlier times, people would travel for months to meet a single righteous person.

Today, thanks to means of communication, access to knowledge, listening, and guidance has become easier; however, recognizing the true sheikh is not achieved through a screen alone, but through the state of the heart, sincerity, and spiritual effect.

After discussing the origin of the Bayʿah and its legitimacy, we now turn to the Bayʿah of the present sheikh in our Tariqa: His Eminence Sheikh Shamsuddin Muhammad Nahro al-Kasnazan al-Qadiri al-Husseini, may Allah sanctify his secret.

It is narrated about him—and this is well known and widely circulated

among disciples and the people of the spiritual path—that manifestations of spiritual gifts have appeared through him, including healing, glad tidings conveyed through visions, and spiritual support experienced by a number of sheikhs from other Tariqas in various countries. These accounts have spread through audio and visual testimonies shared among people via the media.

It is well known among the people of spiritual wayfaring that a miracle (karamah) is not, in itself, an independent proof; rather, it is a sign of sincerity of orientation and a result of the light of obedience. For the people of

realization, what truly matters is the state of the sheikh and his effect in reviving hearts.

Since the Bayʿah is a luminous bond, the great Sufis have alluded to it. Among the beautiful words of Abu Madyan al-Ghawth one of the leading figures of spiritual wayfaring in the Islamic West, is:

Do not keep company with one whose state does not lift you up,
and whose speech does not lead you to Allah.

The meaning is this:

If you keep the company of a sincere spiritual guide and sheikh, your heart

rises toward Allah, and the door of tasting and knowledge is opened for you.

This is the spiritual reality of the Bayʿah.

Whoever gives **Bayʿah** to a sincere sheikh purely for the sake of Allah partakes in the reality of the divine statement:

"The Hand of Allah is over their hands." (Al-Fatḥ: 10)

This means that Bayʿah is not merely a physical handshake from body to body, but rather a meeting of **light with light**, through which the disciple receives the secret of spiritual orientation. After this

transmission, the seeker proceeds on the path of remembrance and obedience, supported inwardly by that light.

It is mentioned in certain narrations circulated among the people of the spiritual path:

"Whoever shakes my hand, or shakes the hand of one who shook my hand, until the Day of Resurrection, will enter Paradise."

The people of the Tariqa cite this narration according to its **spiritual and sequential meaning**, not according to its juridical chain of transmission. That is, the **light of Bayʿah** is conveyed from heart to heart through an unbroken spiritual lineage, generation after

generation, until the Day of Resurrection.

This continuous spiritual transmission from the Prophet ﷺ to the present-day sheikh is known among the people of the Tariqa as **the chain of the sheikhs**.

It is a lineage of spiritual training and inner refinement that flows through:

Ali ibn Abi Talib, may Allah honor his countenance, then through his descendants and the People of the Household, then to Sheikh Maʿruf al-Karkhi,
then to Sheikh Abdul Qadir al-Jilani, then to Sheikh Abdul Karim Shah al-Kasnazan, until it reached the present

Sheikh, **Shamsuddin Muhammad Nahro al-Kasnazan al-Qadiri al-Husseini**, may Allah sanctify all their secrets.

The Rank of Wilayah

Our master Ali ibn Abi Talib, may Allah honor his countenance, once said on the day he was given allegiance as caliph—while repairing his sandal:

"By Allah, this caliphate has no value to me except the value of this sandal."

This statement reveals a profound truth: in his sight, the rank of Wilayah was far superior to the rank of political

authority. Wilayah is the station of divine guidance and inner illumination, whereas the caliphate is the station of administering worldly affairs.

This understanding is in harmony with the saying of Allah Almighty:

"O you who believe, obey Allah, obey the Messenger, and those vested with authority among you."

(An-Nisāʾ: 59)

The people of spiritual insight have interpreted *Ulu al-Amr*, in the language of allusion, as the people of true guidance and sincere piety—those who direct hearts toward Allah, not merely those who hold outward authority.

Some may ask: Why do most people in society remain unaware of the sheikhs of the Tariqa and the people of gnosis, especially when the people of the spiritual path represent only a small portion of society? And what of those who never have the opportunity to encounter them?

Allah Almighty answers this question in His saying:

"You are the best nation brought forth for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah."

(Āl ʿImrān: 110)

That is, you are called the best nation because you combine three essential pillars: enjoining what is right, forbidding what is wrong, and true faith in Allah.

His Eminence Sheikh Muhammad al-Muhammad al-Kasnazan, may Allah sanctify his secret, explained that what is meant by *"the best nation"* is not the majority of people, but rather the true people of the spiritual path—those who unite authentic inner faith with the responsibility of guiding others, not through outward slogans or harsh reproach, but through inward light and spiritual presence.

These three pillars resemble the legs of a triangle: if even one is missing, balance is lost and the entire structure collapses. This is why, in our time, we often see people engaging in admonition or condemnation without inner light, which results not in guidance, but in aversion and harm.

From this perspective, the wisdom behind the existence of the sheikhs of the Tariqa becomes clear.

The sheikh of the Tariqa fulfills the role of a nurturing teacher who opens the door of divine love and inner illumination for hearts that are prepared to receive it. These are the people

referred to in the Qur'an as the foremost (*al-sabiqun*).

Once these foremost ones receive Bayʿah and spiritual guidance, they become capable of carrying the light of guidance to others. In this way, they truly embody the meaning of *"the best nation"*, spreading mercy, balance, and light within society.

Based on this understanding—and even when viewed optimistically—the proportion of such foremost individuals does not exceed a very small percentage of humanity. Consequently, the number of those who recognize and connect with the sheikh of the Tariqa at any

given time is naturally limited. Allah Almighty grants this special guidance only to those whose hearts are prepared and who sincerely seek Him.

The spiritual path is not a path of numerical abundance, but a path of spiritual selectivity.

Why Should Repentance Be Made at the Hand of the Sheikh of the Tariqa?

We begin by discussing the relationship between Bayʿah and repentance, because entering the Spiritual path begins with repentance. It is the first gate in the journey toward Allah Almighty.

Repentance (tawbah) is returning to Allah after distancing oneself from Him through sin, heedlessness, or negligence. It is a light that Allah Almighty casts into the heart of the believer, by His grace and mercy, after the person has lived in a state of loss or preoccupation with

worldly life. Repentance is not limited to those who commit obvious sins; rather, it is a necessity for every human being, because the human soul is never free from whisperings, desires, and heedlessness. Therefore, repentance is obligatory upon every believer.

Allah Almighty says in *Surah al-Taḥrīm*, verse 8:

"O you who believe, turn to Allah in sincere repentance."

Here, the address is directed to the believers, not to the disbelievers, which indicates that the people of faith themselves are in constant need of repentance.

When we speak about repentance, some people may say:

"We have not committed anything that requires repentance!"

This statement arises from the dominance of the ego and the control of heedlessness over the heart, to the point that the soul prevents its owner from seeing his own faults. Thus, a person lives in compounded ignorance: he does not know, and he does not know that he does not know.

Such people imagine that repentance is only from a major crime or an obvious sin, whereas deficiency in knowing Allah alone is sufficient to

make a person in need of repentance. The Messenger of Allah ﷺ—though protected from sin—used to seek Allah's forgiveness many times each day. How then about anyone else?

Repentance and acting according to the rulings of the Shariʿah are the first foundation of the Tariqa, and through them a person attains forgiveness. Allah Almighty says in *Surah Ṭā Hā*, verse 82:

"Indeed, I am surely Most Forgiving to whoever repents, believes, does righteous deeds, and then remains guided."

That is, forgiveness is linked to four stages: repentance, faith, righteous action, and steadfastness upon guidance.

From Allah's immense grace is that He does not merely forgive the sins of those who repent, but rather transforms their bad deeds into good deeds.

Allah Almighty says in *Surah al-Furqān*, verse 70:

"Except for those who repent, believe, and do righteous deeds—those are the ones for whom Allah will replace their evil deeds with good deeds."

Thus, Allah does not only erase sins; He converts them into good deeds added to the servant's account of goodness.

This verse also has a practical, real-life dimension, illustrated by the story of

one of the sisters who attended introductory lessons about the Tariqa. She was a woman of outward righteousness, with a luminous face, and she considered herself far from major sins. She saw in a dream her martyred brother as a child holding her hand, and they were walking in white garments toward the gate of Paradise. When they reached the gate, he said to her: *"You cannot enter, because whoever enters here must have repented."*

She replied: *"But I have not committed a sin!"*

He said to her: *"Your repentance will be made clear to you."*

The very next day, divine decree led her to learn about our Tariqa through a small card she received from a nearby shop. She took the Bayʿah and performed the repentance that had been indicated to her in the dream. This vision stands as a practical confirmation that guidance is not completed except through repentance.

Among the subtle divine wisdoms is that a person who carried many sins before repentance often receives a greater share of the light of repentance afterward, because Allah has promised to transform all of his evil deeds into good ones. However, such individuals

require greater striving and vigilance to preserve their repentance, unlike those who were already distant from major sins. For this reason, we observe that many of the great righteous figures had a past marked by sin, yet after sincere repentance and struggle against the ego, Allah made them beacons of guidance for others.

As for why repentance in the Tariqa is connected to Bayʿah at the hand of the sheikh, it is because the sheikh is the spiritual physician. Through the light of the Muhammadan chain, he stabilizes repentance within the heart, opens the door of inner guidance, and helps the

disciple remain steadfast—so that repentance does not remain a fleeting emotional state, but becomes a true and lasting transformation of the soul and conduct.

The sheikh is the one who connects the heart to the divine source, links the seeker to the chain of the righteous, and places him upon the spiritual path that leads to true knowledge of Allah.

Among the evidences of the effect of sincere repentance under the guidance of the sheikh of the Tariqa is a story mentioned by one of the followers of the Qadiri Kasnazani Tariqa, which he

narrated from one of his companions. This man had previously been among the most corrupt of people, known for drinking alcohol, extorting money, and oppressing others. Yet Allah opened for him the door of repentance. He repented sincerely, took the Bayʿah, and followed the Spiritual path at the hand of the sheikh, until he became among the people of true piety and his rank with Allah was elevated.

The narrator says:

"I traveled with this man to visit the shrine of our master Uways al-Qarani, may Allah sanctify his secret, and we spent the night

there. In the morning, one of the visitors began walking among the people, asking, 'Is there among you a man named so-and-so?' We pointed to him.

The man immediately fell to his knees, kissed his feet, and said, 'Last night I saw Uways al-Qarani in a dream, and he said to me: Since so-and-so has come to visit me, I have accepted the pilgrimage of everyone who visited this shrine tonight.'"

This illustrates the lofty rank of the sincerely repentant servant, and how Allah may raise certain individuals from the depths of sin to the highest levels of true piety, provided they safeguard their

repentance and strive earnestly against their lower selves.

As for those who repeatedly break their repentance time after time, the acceptance of their repentance may become weakened due to the continual violation of covenants. Such individuals are in need of a spiritual intermediary with Allah—that is, an Allah-centered sheikh whose supplication is accepted and who holds a recognized station with Him. They turn to him and take the Bayʿah at his hand, or at the hand of one of his authorized deputies, so that the sheikh may intercede for them in the

acceptance of their repentance and help them remain steadfast upon it.

This meaning is stated clearly in the Qur'an. In *Surah Yūsuf*, verses 97–98, when the brothers of Joseph regretted their sins, they did not go directly to Allah. Rather, they said to their father:

"They said: 'O our father, ask forgiveness for our sins for us; indeed, we were sinners.'"

Jacob, peace be upon him, replied:

"I will soon ask forgiveness for you from my Lord; indeed, He is the Most Forgiving, the Most Merciful."

Reflect on his saying “my Lord,” and not “your Lord” or “our Lord,” because they had departed from obedience to Allah and thus needed the intercession of one who possessed a station with Allah.

Likewise, in *Surah al-Nisāʾ*, verse 64, Allah Almighty says regarding those who erred during the time of the Prophet ﷺ:

“If, when they wronged themselves, they had come to you and sought forgiveness from Allah, and the Messenger had sought forgiveness for them, they would have found Allah Accepting of repentance, Most Merciful.”

Here, Allah made the acceptance of repentance conditional upon three matters:

That they come to the Messenger of Allah ﷺ

That they seek forgiveness from Allah

And that the Messenger seek forgiveness for them

Thus, seeking forgiveness alone is not sufficient; rather, it requires the intercession of one who possesses wilayah (spiritual authority).

This is precisely what occurs in the Tariqa: **the Sheikh of the Tariqa—who is from the noble descendants of the**

Messenger of Allah ﷺ and an inheritor of his blessed household—is the inheritor of the Prophetic station of seeking forgiveness within the Ummah. He is the nurturing guide who stabilizes repentance in the heart, helps the disciple remain steadfast upon it, and intercedes for him by the blessing of the noble Muhammadan chain that is connected, generation after generation, to the Messenger of Allah ﷺ.

The Inner Reality of Repentance and Bayʿah

Repentance and Bayʿah possess a subtle and exact reality within the science of gnosis—a reality through which an actual transformation occurs in the metaphysical realm, that is, within the unseen dimension of the human being. This change is not merely emotional or psychological, but ontological, affecting the inner state and spiritual orientation of the soul.

To properly grasp this reality, it is first necessary to distinguish between the spiritual dimension of human existence and the material dimension. Only by

understanding this distinction can one perceive how repentance and Bayʿah operate beyond outward actions, bringing about a genuine inner shift that realigns the servant with divine guidance.

Most people have an incomplete conception of themselves. They imagine that their entire existence is confined to this outward body, and therefore the measure by which they judge their condition is purely physical.

If one of them stands before a mirror and sees that the whites of his eyes are clear, his tongue is not heavy, and his facial color is normal, he assumes that

he is fine. Yet the truth is that, in many cases, he knows within himself that he is not fine.

He feels psychological suffocation, tightness in the chest, heaviness upon the heart, as though a silent fire is burning within him. He experiences constant anxiety, dissatisfaction, and a cycle of repetition and boredom in his life.

To escape this inner pain, some people resort to worldly “painkillers”:

such as gatherings of amusement, major sins, alcohol and drugs, loud music, staying up late for long hours, or

sedative medications that cure nothing, but only numb awareness.

Others imagine the problem is physical, so they turn to overeating, vitamins, and “Omega 3, 4, and 5”! Then they find that their psychological state becomes worse rather than better.

The reason is simple: the problem does not lie in the body, but in the spirit. Whoever misunderstands the true nature of his affliction will inevitably choose the wrong remedy. When the spirit itself is in pain, no amount of physical strengthening can bring about real healing.

The essential point is that human existence is not confined to a three-dimensional, purely material reality. Rather, it is a composite form of existence that includes an inward, non-material dimension. This dimension is what we may call the spiritual or gnostic existence.

This inner existence intersects with the material world perceived through the senses, and from this intersection emerges what we recognize as the bodily or outward existence. True understanding—and true healing—can only occur when this deeper reality is acknowledged.

To bring the idea closer, imagine a geometric cone. If we cut this cone with a plane parallel to its base, a circular shape appears on the plane. A person typically imagines that this circle is his entire existence, whereas the truth is that he is not a circle; he is the whole cone, and the circle is only the visible part of his existence at the point where it intersects with the material world.

That is, what we see and touch of ourselves is a small part, while the greater part of our existence lies outside the range of the senses.

However, the cone analogy is still incomplete. A clearer image is to

imagine a balloon placed on the surface of a table. The part that touches the surface of the table is the outward part of the human being—his material existence. As for the body of the balloon extending into the air, that is the true inward existence. The human being, in reality, is that balloon, not the small point visible on the surface.

The question, then, is: what causes the inward existence of a human being to grow, expand, and shine? The answer is: blessing or Barakah.

Barakah is the spiritual breath that is blown into this inward existence so that

it grows and illuminates. Blessing or Barakah comes from:

prayer, fasting, remembrance, righteous deeds, purity, and good intention.

You may have noticed people who do not possess outward physical beauty, yet we feel comfort with them and love them without any apparent reason. The secret is that their inward existence is vast and luminous. People say about them: “They have barakah.” In the language of gnosis, we say: these are people of light.

This light is not a physical light seen by the eye. It is a spiritual light

mentioned in Allah's saying in *Surah al-Nūr*:

"Allah is the Light of the heavens and the earth."

It is a light that is felt but not seen, perceived by one whose heart is pure and whose inner sight is awake. But whoever is dominated by materialism, and whose spirit is weighed down by veils, cannot perceive this light.

By nature, the human being longs for the divine light. Therefore, he loves those whose hearts are luminous, even if he does not understand the secret of that love.

As explained earlier, in a simplified way to bring the idea closer to the mind, we can compare the inward existence of a human being to a balloon whose mouth alone lies upon the surface of the material world. Through that point, we are able to “inflate” our inward existence.

The question is: can this balloon develop holes? The answer is: yes. This balloon is punctured by sin.

A person who commits sins loses the blessing that arises from his righteous deeds and worship. For this reason, we find many people who pray, fast, and remember Allah, yet do not feel light or

inner tranquility—because all the “air” they blow into their inward existence through worship immediately escapes through the holes of sins.

For the same reason, we see that many people feel light, blessing, and an opening of the heart when they visit sacred shrines or perform pilgrimage, but that feeling does not last. It gradually decreases, just like a car tire that has a small puncture, losing air little by little. Allah Almighty referred to the condition of the majority of people when He said in *Surah al-Anʿām* (verse 116):

"And if you obey most of those on earth, they will lead you astray from the way of Allah. They follow nothing but conjecture, and they do nothing but guess."

That is, most people walk behind illusions and conjectures, not behind the light of guidance.

Now we ask: how do we repair this punctured balloon? The answer: it is repaired by repentance.

Allah Almighty has called His servants to repentance in many verses. And He says in *Surah al-Furqān* (verse 70):

"Except for those who repent, believe, and do righteous deeds—those are the ones for whom Allah will replace their

evil deeds with good deeds. And Allah is Ever Forgiving, Most Merciful."

That is, Allah Almighty does not merely forgive sins, but turns them into good deeds. If we wished to express the meaning in simple language, we would say: Allah Almighty is the greatest "repairer of holes" in souls. If a person repents sincerely, Allah repairs all the holes in his spiritual balloon. And the larger these holes were, the more Allah increases the inflation of this inward existence by mercy and grace.

But a balloon that had many holes requires special care, because the danger of air leaking from it is greater.

Therefore, those who were afflicted by major sins or addiction to alcohol or drugs find it harder to preserve their repentance than others.

Yet, if they are patient, steadfast, and struggle against themselves, their spiritual gains will be far greater—because they preserve all the blessing that Allah breathed into their souls at the time of repentance.

In this meaning, the wise have said: the deeper the wound, the brighter the healing. and the more sincere the repentance, the more complete the light within it.

As we explained earlier, the mechanism of the disciple's connection to the sheikh can be illustrated through the example of the gnostic balloon. The spiritual existence of the sheikh, in magnitude and expansiveness, resembles a balloon as large as a mountain, while the existence of the disciple resembles a small balloon.

On the surface of the material world, both may appear the same size: body before body, person before person. But in the world of spirits, the difference between them is the difference between a particle and a mountain.

When the Bayʿah takes place, the disciple's existence becomes connected to the sheikh's existence through a channel of light, and this connection is strengthened by love.

The Bayʿah at the hand of His Eminence Sheikh Shamsuddin Muhammad Nahro al-Kasnazan al-Qadiri al-Husseini (may Allah sanctify his secret) includes two stages:

Repentance: in which the disciple's inward existence (the punctured balloon) is "repaired."

Bayʿah: in which a bridge of light is opened between the disciple's heart and the sheikh's heart.

Through this Bayʿah, the sheikh plants a seed of light in the disciple's heart. By steadfastness in prayer, remembrance, and righteous action, this seed flourishes into a tree of light, and the first attraction ripens into passionate love.

But if the disciple chooses not to benefit from the support of the sheikh, relying instead on his own effort and attempting to traverse the path by himself, he will be unable—on his own—to increase his love or ascend in rank. For spiritual effusion flows through the support and attention of the sheikh, not through the disciple's striving alone.

Hafiz Shirazi alluded to this reality when he said, in meaning:

If the attraction does not come from the side of the Beloved,

the lover will not reach his goal by effort alone.

When passionate love is born in the disciple's heart, the sheikh turns his gaze toward him. This gaze alone opens the channel of light, allowing divine light to flow from the sheikh's spiritual being into the disciple's spiritual being—just as air rushes into a small balloon, causing it to rise upward.

For this reason, the people of gnosis said that the disciple's annihilation in his sheikh (fana fi al-sheikh) is among the

greatest secrets of the journey, and they considered: ***one gaze from the sheikh is higher than forty retreats.***

After the Bayʿah, the disciple must adhere to remembrance, for remembrance is the breath that awakens the fire of love in the heart. Just as fire needs blowing to ignite, spirits need remembrance to be kindled with the light of Allah. Thus, after the Bayʿah the disciple commits to specific daily litanies drawn from the Holy Qur'an, performing them after the prayers and at times throughout the day, until the flame of divine love is ignited in his heart.

What Is the Role of Dhikr in the Spiritual path?

In this study, we will discuss *dhikr* (remembrance), its benefits, and the spiritual and scientific wisdom underlying this noble practice.

One of the most important acts that is repeatedly emphasized in the Holy Qur'an—yet neglected by many among the general believers while being carefully observed by the people of the spiritual path—is *dhikr*. Here, we explain the philosophy of dhikr and its benefit.

Just as fire, once kindled, needs blowing to intensify and expand its

flame, so too does the heart of the disciple, after the pledge (*Bayʿah*), require dhikr in order for the fire of divine love to be ignited within it. In other words, in the spiritual path, dhikr is like blowing on the fire whose initial spark was cast into the heart of the disciple on the day of the pledge.

The dhikrs of the spiritual path (Tariqa) are from the Holy Qur'an, and they include:
La ilaha illa Allah, Allah, Ya Hu, Ya Hayy, Ya Wahid, Ya Aziz, Ya Rahman, Ya Rahim, and other blessed Names. They are nineteen dhikrs in total, all of which

must be performed in order, one hundred thousand times for each dhikr.

These nineteen dhikrs are not a newly introduced matter; rather, they have been established in the spiritual path since ancient times. They may be likened to a ladder with nineteen steps by which the seeker ascends toward Allah, the Exalted.

Among the spiritual gifts (*karamat*) of the spiritual path is that the number of dhikrs had been nineteen from long ago, and then, in the year 1976, it became clear through spiritual unveiling that this number is connected to a wondrous divine secret. This was yet

another proof of the truthfulness and loftiness of the spiritual path.

In the spiritual path, these dhikrs are also likened to a key with nineteen teeth; when its teeth are complete, the lock of the door to the secrets of the spiritual path is opened before the disciple. Therefore, entering the world of gnosis (*'irfān*) or metaphysics is generally not possible without completing these dhikrs.

Thus, the first dhikr is *La ilaha illa Allah*, the second is *Allah*, the third is *Ya Hu*, the fourth is *Ya Hayy*, and so on until all nineteen are completed. It is not permissible to advance one dhikr ahead

of another, just as one cannot place the foot on the third rung of a ladder before stepping on the first.

The Harmony of Dhikr with Human Nature

The dhikrs of the spiritual path are in complete harmony with human nature (fiṭrah). They awaken spiritual ecstasy and longing within the heart, because they correspond to something deeply rooted in the essence of the human being. The Noble Qur'an points to the origin of this innate reality in the divine

covenant mentioned in the saying of Allah Most High:

"And when your Lord took from the children of Adam—from their loins—their descendants and made them bear witness against themselves, saying: 'Am I not your Lord?' They said: 'Yes, indeed, we bear witness.'"
(Al-Aʿrāf 7:172)

This primordial covenant signifies that the Beautiful Names of Allah were imprinted upon the very essence of human existence from the moment of creation. However, heedlessness, negligence, and sins gradually weaken the effect of this covenant within the soul, until its traces become faint and nearly disappear.

This reality may be clarified through a simple and familiar example.

If a person possesses a beautiful braid of hair but neglects it for years without care, it will eventually become tangled and lose its form and beauty. If that person then wishes to restore it, they must first spend considerable time patiently untangling each knot. Yet once the braid has returned to its natural state, maintaining it thereafter requires only a few gentle strokes of the comb each day.

The same principle applies to dhikr. At the beginning of the spiritual path, the disciple must struggle and persevere

in abundant remembrance in order to remove the “knots of heedlessness” from the heart. After this initial purification, dhikr becomes easier and more natural, serving to preserve the clarity, balance, and uprightness of the heart.

Based on this understanding, the hundred-thousand repetitions prescribed for each dhikr in the blessed spiritual path of the Tariqa may be likened to the first act of combing tangled hair, while the daily dhikrs performed after the prayers resemble the regular combing that maintains its beauty and order.

But what is the underlying reason that hair, when combed, becomes orderly and straight?

The reason lies in its nature. Hair is composed of fine strands that are inherently receptive to combing. When disorder overtakes them, the comb restores them to their original arrangement because the traces of order were already present by nature, though concealed by neglect.

However, if one were to pass a comb repeatedly over something whose nature is not receptive to combing, no change would occur. If you comb a pile of sand a thousand times, its form will

remain unchanged, because sand has no inherent capacity to respond to the comb. The effectiveness of the comb upon hair exists only because the potential for order was embedded in it from the beginning.

This meaning applies precisely to the nineteen dhikrs of the Qadiri Kasnazani spiritual path. Their profound and lasting effect arises from the fact that the Beautiful Names of Allah were inscribed in human nature at the time of the primordial covenant. Neglect, heedlessness, and sin did not erase these inscriptions, but merely obscured and weakened their traces over time.

For this reason, Allah Most High says in the Covenant of the Progeny:

"Am I not your Lord?" They said: "Yes." (Al-Aʿrāf 7:172)

This covenant indicates that the Divine Names are woven into the very formation of the human being, and that dhikr functions as the means by which these innate inscriptions are revived and brought back to life.

This reality explains why a child of five years of age can memorize the entire Qur'an, and why another person may, in a single night, retrieve what was deposited within their innate nature of the Book of Allah. Such phenomena

cannot occur with scriptures that were altered and lost their original divine imprint.

To complete the discussion on the effect of dhikr, we may say the following:

Each human being possesses nineteen spiritual “braids.” These braids were originally smooth and harmonious, but became distorted and tangled through heedlessness and sin. Therefore, each of the nineteen dhikrs requires one hundred thousand repetitions in order to comb one spiritual braid and restore it to its original state.

Once the disciple completes the purification of one braid—that is, one specific dhikr—they proceed to the next. Each of the nineteen Divine Names opens before the seeker a distinct window into the world of gnosis and divine knowledge.

More precisely, each dhikr functions like an antenna tuned to a particular spiritual frequency. Whoever completes all nineteen dhikrs becomes capable of receiving spiritual influx across nineteen distinct ranges of divine reception. Whoever completes only two dhikrs will receive within only two such ranges.

For this reason, the ranks of spiritual vision, unveiling, and inner perception differ among seekers. For the same reason, the effects of worship differ among those who have reached advanced stages of the spiritual path. One may observe in them elevated states during prayer, dhikr, or gatherings of spiritual audition—states that beginners may fail to comprehend and may even mistake for exaggeration, while in reality they are what the people of the spiritual path refer to as **the state of dervishhood**, or authentic spiritual states.

The Nineteen Stages of Dhikr and Spiritual Steadfastness

The nineteen stages of dhikr may be likened to a ladder of nineteen steps leading toward the Divine Pleasure of Allah Most High. Just as every step of ascent carries the possibility of slipping or falling, so too does the seeker face the risk of spiritual regression at every stage of the path. Advancement is never guaranteed by intention alone; rather, it requires vigilance, humility, and continuous reliance upon divine support.

In this context, there may be an allusion to what Allah Most High **mentions in *Surah al-Muddaththir*:**

"Over it are nineteen."

As some of the people of inner knowledge have indicated, this verse symbolically points to nineteen levels of descent, set in contrast to nineteen levels of ascent. Just as the soul may ascend through ordered stages of remembrance and purification, it may also descend through heedlessness and disobedience if it abandons vigilance.

The dhikrs of the spiritual path are among the greatest means of steadfastness in piety and of remaining

firmly upon the path of guidance. For this reason, the sheikhs of the spiritual path—may Allah sanctify their secrets—have likened these dhikrs to:

"A sword with which the disciple confronts the devils of jinn and humankind."

Through dhikr, the seeker is protected from spiritual assault, fortified against temptation, and preserved from deviation.

Dhikr is also a cause of blessing and the expansion of provision, as Allah Most High states in ***Surah Ṭā Hā***:

"And whoever turns away from My remembrance—indeed, for him is a

constricted life."
(20:124)

This verse establishes a direct relationship between remembrance of Allah and the openness of one's inner and outer life. Constriction of provision, anxiety of the heart, and restlessness of the soul are among the consequences of abandoning remembrance.

As for the dhikrs performed after the prescribed prayers, they are among the greatest means of spiritual elevation and continuity of divine connection. They are explicitly commanded in the noble verse of ***Surah al-Nisāʾ***:

"And when you have completed the prayer, remember Allah standing, sitting, and lying on your sides." (4:103)

That is, once the formal prayer has ended, remembrance must continue in all states—standing, sitting, and reclining—so that the heart remains alive, present, and connected. In this way, dhikr becomes not merely an act, but a permanent state, and the servant walks upon the path of light with firmness and divine support.

Collective Dhikr and Spiritual Circles in the Spiritual path

As discussed earlier, remembrance (dhikr) is one of the central practices of the spiritual path.

Collective dhikr, or circles of remembrance, are among the practices strongly emphasized in the Spiritual path, and authentic transmitted texts have been reported concerning them.

The noble Prophet ﷺ said:

"Indeed, these hearts do rust, and their polishing is the recitation of the Noble Qur'an and attendance at gatherings of dhikr."

That is, hearts rust through heedlessness, and what removes their rust and polishes their clarity is the recitation of the Noble Qur'an and sitting in gatherings of dhikr.

Al-Tirmidhī narrated that the Messenger of Allah ﷺ said:

"When you pass by the gardens of Paradise, then graze therein."
They said:
"What are the gardens of Paradise?"
He said:
"The circles of dhikr."

Meaning that gatherings of dhikr are gardens of Paradise in this world, and whoever enters them must nourish themselves from their lights.

Ali ibn Abi Talib (may Allah ennoble his countenance), said:

"Indeed, Allah Most High has made dhikr a polish for the hearts, by which He removes the heaviness of hearing, purifies the cloudiness of sight, and transforms opposition into harmony, and estrangement into affection and tranquility."

And Imam Ja'far al-Sadiq, peace be upon him, said:

Whoever truly remembers Allah is obedient to Him, and whoever is heedless of His remembrance is disobedient to Him."
(Kitāb Ḥayāt al-Ṣaḥābah)

The Effect of the Dhikrs of the Tariqa in Treating Spiritual and Psychological Problems

Most people today suffer from spiritual and psychological disturbances: sadness, anxiety, depression, anger, envy, inner constriction, and distress. These traits often overtake a person at inappropriate moments, harming them and troubling those around them.

Among the greatest means of assistance for such people—indeed, among those whose effects appear in a remarkable way—is the remembrance of Allah Most High. Here, we will briefly

explain how dhikr works to refine the human being and purify the inner self.

Dhikr helps a person overcome: miserliness, greed, anger, lust, envy, bad character, pointless prying, mockery, blame, suspicion, self-admiration, and hidden ostentation...

And it instills in their place: generosity, contentment, humility, patience, forbearance, forgiveness, munificence, reliance upon Allah, worship, gratitude, acceptance of divine decree, and patience in times of trial.

Dhikr in the Spiritual path is not merely an act of the heart; rather, it is a polishing of the entire soul, purifying it

and making it receptive to the rays of divine light and blessing. The absence of these lights is among the most important causes of spiritual and psychological ailments in our time.

Before delving into the specific qualities of each dhikr, it must be noted that the dhikrs mentioned here are the dhikrs of the Qadiri Kasnazani Spiritual path, and they benefit only those who have taken the Spiritual path. As for one who has not taken the Spiritual path, it is not permissible for them to recite these dhikrs in these prescribed forms, because they are not authorized to do so.

Some may say: “What does authorization mean? Is dhikr not merely words?”

Every dhikr of the Tariqa is a gate among the gates of Allah’s mercy, and **every gate has both a key and a password**. The key is the text of the dhikr itself—something that can be found in books and written sources, such as:

La ilaha illa Allah, Allah, Ya Hu, Ya Hayy…

Yet the key alone is not sufficient. No one enters a great treasury merely by possessing its key unless they are

recognized by its owner and granted permission to enter.

In the same way that modern vaults are not opened by a key alone—but also require a fingerprint, facial recognition, or special authorization—so too is dhikr. **Its true effect does not manifest except for the one who has been granted permission to perform it**, and this permission is obtained through the pledge (*Bayʿah*).

For this reason, we find many disciples who had been practicing dhikr for long years before entering the spiritual path, believing themselves to be fully proficient in it. Yet after taking

the pledge, they openly acknowledge that they had never experienced the light of dhikr in such a manner before, nor had they truly understood its blessing until they entered the path of the Tariqa.

Likewise, a disciple who has once tasted the sweetness and illumination of dhikr, if he later falls into a major sin that severs his connection to the Tariqa, bears witness that the light of dhikr is suddenly extinguished. At that point, dhikr becomes for him nothing more than the repetition of words—devoid of presence, effect, or blessing.

What Happens If an Unauthorized Person Recites the Dhikrs of the Tariqa?

One may ask: *What happens if a person who has not joined the Tariqa recites its dhikrs?*

This matter can be clarified with the following example.

Imagine a person who wishes to enter the treasuries of Allah's mercy. They possess the key, but they do not possess the secret code that opens the door. As a result, they remain standing outside—trying, striving, and exerting effort—yet

without being granted permission to enter.

At this point, Satan—who has long been familiar with this person—turns his attention toward them. He sees that this individual is approaching the fortress of Allah and attempting to sever old attachments in order to enter the spiritual path of guidance. Seeking to prevent this, Satan interferes and casts confusion and whispers upon them.

For this reason, it is not advisable for a person to experiment with matters of this kind. Such a person may experience confusion, disturbance, or harm—not from dhikr itself, but from approaching

a sacred gate without proper authorization.

Perhaps for this reason, certain sayings have spread among people that discourage frequent remembrance, such as:
“Reciting ***La ilaha illa Allah*** causes poverty,” or “Excessive dhikr exhausts a person.”
These statements have no foundation whatsoever. They are merely whispers born of ignorance or the insinuations of Satan.

As for the one who has entered the Tariqa and adheres to the dhikrs for which the sheikh of the Tariqa has

granted permission, such a person enters a fortress among the fortresses of Allah, the Most Merciful. No power in the world can harm them, for the sheikh becomes a guarantor of their spiritual protection and care.

Indeed, sorcery, charlatanry, and the harm of devils—which have become widespread in this era—have no effect upon such a person so long as they remain faithful to their covenant and constant in their dhikrs. But if they abandon the dhikrs to which they committed themselves, they expose themselves—by their own choice—to

afflictions from which they were previously protected.

For this reason, the sheikhs of the Tariqa have said:

"When dhikr ceases, spiritual support ceases."

That is, when the disciple abandons dhikr, the divine outpourings are cut off from them. They have also said:

"He who has no wird has no wārid."

Meaning: no light or spiritual influx enters the heart of one who does not maintain a fixed and consistent litany.

As we mentioned in the previous session, the dhikrs of the Tariqa are divided into two categories:

1. **The General dhikrs** (the nineteen disciplines)

These are dhikrs that are recited over time until each one reaches one hundred thousand repetitions.

2. **The daily dhikrs**

Such as the dhikrs after the prayers, the afternoon litany, the daily Salawat, and others.

The spiritual path of Tariqa begins with the tongue, but its true aim and ultimate destination are the heart and the inner secret (*sirr*). At the beginning, dhikr is repeated with the tongue. When the disciple joins the Tariqa and persists

in dhikr with presence of heart, the dhikr gradually moves from the tongue to the heart, and at later stages converts to the dhikr of the inner secret (*sirr*). Explaining this station lies beyond the scope of our discussion today.

At this stage, the disciple feels that dhikr has become their delight and their intimate companion, and that their soul is being permeated by its light, as though a new life were being infused into their inner being.

Many at this stage feel a gentle warmth or a luminous energy in the region of the heart, as if something that had been asleep has awakened. From

here, the heart begins to remember Allah in all states, even during work and the occupations of daily life.

The most essential dhikrs of the Tariqa are the General remembrances—known as the nineteen disciplines—which begin with the noble invocation ***"La ilaha illa Allah."*** Each of these dhikrs carries profound and far-reaching spiritual secrets. Among the nineteen, the first seven dhikrs occupy a distinct and elevated position, as they act directly upon the inner egos (*nafs*) of the human soul, disciplining and refining them.

An Honest Question to Yourself

Before delving into the details of these dhikrs, let us pause and reflect upon a question that may have quietly passed through your heart:

Why do I sometimes feel as though I am caught in a repeating cycle?
Why does something within my chest prevent me from finding true rest?
Why do I fail to attain the deep tranquility for which my soul inwardly yearns?

If such questions have arisen within you, then know that the spiritual path of Tariqa was established for people like you. From its very foundation, the

Qadiri Kasnazani spiritual path reveals this inner journey—the journey that begins with the first seven dhikrs, whose purpose is to discipline the soul, purify it, and prepare it for true spiritual awakening.

From another perspective, Ibn ‘Arabī describes this spiritual path as the crossing of seven gates, through which the soul moves from the shadow of the ego to the light of divine presence. In this discourse, we will explain each of the first seven dhikrs together with its corresponding gate in Ibn ‘Arabī’s vision, so that understanding is not

merely information, but a state that is felt and lived.

1) *"La ilaha illa Allah"*—The Commanding Self (al-nafs al-ammārah)

The First Gate: The Wild Horse Within

The first dhikr of the Tariqa is the dhikr of purification: ***"La ilaha illa Allah."***
It is a dhikr that cleanses the heart of many afflictions and removes layers of darkness caused by desires and fear.

This dhikr is connected to the commanding self—the restless self, full

of demands, filled with fear, hunger, and endless cravings. Its color, in the terminology of the people of inner knowledge, is a murky shade tending toward darkness, and its location is the human chest. Ibn ‘Arabī describes it with precise imagery: like a child who is never satisfied, or like a frightened animal that screams and bites out of fear. It is that inner voice that tells you:

“More… faster… relax… Escape pain… seek pleasure only…”

Today it tells you: “Just eat something small…”

Then you discover that food has become an escape from your sadness.

The next day it says: “Just one hour on the phone…”

Then you find that two hours have passed, your eyes are exhausted, yet you continue scrolling, fleeing from facing yourself.

Another day it whispers: “Just send a short message…”

Then you find yourself in a relationship that produces nothing but wounds and exhaustion.

This voice is not you. This is the voice of the commanding self.

Ibn ‘Arabī warns:

So long as the commanding self remains alive and dominant, the subsequent spiritual stations will not appear, because a person's choices in this state are not conscious decisions, but mere reactions.

The Way of Passage

Ibn 'Arabī guides to a subtle method he calls: *observation without judgment*.

When an impulse or whisper comes to you, do not follow it, and do not suppress it—simply observe it.

If you feel a sudden desire to eat or to browse your phone, pause briefly.

Observe the desire itself, without passing judgment on yourself, and without labeling it as weakness or error.

Ibn ‘Arabī says:

“When you see something without judgment, you begin to transcend it.”

The dhikr ***“La ilaha illa Allah”*** is the light cast upon this darkness. With time, you see that behind every desire or fear there is an inner emptiness searching for Allah, but having lost the way. Thus, purification becomes the first step on the spiritual path.

2) *"Allah"*—The Self-Reproaching Soul (al-nafs al-lawwāmah)

The Second Gate: The Prison of Sanctified Blame

The second dhikr is ***"Allah."*** It is a dhikr that draws the servant closer to Allah's mercy and softens the heart. This dhikr is directed toward the self-reproaching soul—the soul that constantly blames and reproaches. Its light is yellow, and its place is the heart.

Characteristics of the self-reproaching soul include constant blame, comparison, hidden self-admiration, objection, and subtle, concealed ostentation.

At this stage, the “bestial lustfulness” of the commanding self begins to recede, but another inner voice appears, saying: “Why did you eat? Why were you lazy? Why are you not like so-and-so?
You always make mistakes… you will never change…”

Ibn ‘Arabī says:

The self-reproaching soul was meant to be a guardian protecting you. But if its reins slip from your hand, it turns into a jailer. This is what Ibn ‘Arabī calls: “the inner war with a sanctified appearance.”

The seeker imagines that they are reforming themselves, while in reality

they are burning themselves from within.

The Way of Passage

Sincere compassion toward the self:
noticing the mistake—without destruction;
seeing the flaw—without flogging or harshness.

Instead of saying:

"I am weak… I am a failure… I will never change…"

Say:
"I made a mistake, because I am human.

But I am still on the spiritual path, and I can still choose what is right."

Ibn ʻArabī says:

"The gate of the self-reproaching soul is not crossed except through gentleness and compassion, not through suppression or denial."

The dhikr ***"Allah"*** softens the heart so that a person speaks to themselves as a sincere, merciful friend—accountable, but not cruel.

3) *"Ya Hu"*—The Inspired Soul (al-nafs al-mulhamah)

The Third Gate: The Trap of Spirituality Without Poverty

The third dhikr is ***"Ya Hu."*** It stabilizes the light of faith and raises the seeker to the station of knowledge and gnosis.

This station is connected to the inspired soul. Its color is red, and its locus is the spirit.

Its qualities include generosity, contentment, knowledge, humility, patience, good opinion of others, and acceptance of people's excuses.

Here, for the first time, the seeker feels that the spiritual path has opened: prayers become more consistent;

remembrance, repentance, and supplication appear in their life; the desire for sin fades; inclination toward light strengthens; they may witness inspirations, new understandings, or subtle signs in the flow of their life.

But here lies a great danger. Ibn ‘Arabī warns:

“Inspiration, if not paired with existential poverty, gives birth to self-admiration.”

That is, if the seeker begins to think:
“I have become something…
I understand, while others do not…
I am superior to others…”

Then the previous self has returned—but clothed in garments of light. Here, a person falls into the illusion of spirituality while believing themselves to be among the people of truth.

The Way of Passage

Existential poverty:

to realize deeply that the inspiration you received, the light that appears in your heart, and the understanding that opens to you—all of it is not from you.

You are a mirror. If it is polished, it reflects the light, but it is not the source of the light.

The dhikr ***"Ya Hu"*** polishes this mirror until the feeling shifts from superiority to humility, and from illusion to responsibility.

4) *"Ya Hayy"*—The Tranquil Soul (al-nafs al-muṭmaʾinnah)

The Fourth Gate: A Tranquility That Comes After Letting Go

The fourth dhikr is ***"Ya Hayy."*** It washes the heart of the residues of heedlessness and purifies it from lingering traces.

This is the station of the tranquil soul, whose color is pure white. Its qualities

include generosity, reliance upon Allah, forbearance, worship, gratitude, contentment, and patience in the face of trials.

Ibn ‘Arabī says that the tranquility at this stage is not the “commercial comfort” sold under labels like “relaxation” or “meditation.” Rather, it is a tranquility born of deep understanding.

“The tranquil soul is a soul that has let go—not out of incapacity, but out of insight.”

In previous stages, you were struggling: with whispers, pride, and judgment of the self. Here, you no

longer need to prove anything—to yourself, to people, or even to Allah. You simply move with the divine current.

Pain, tests, and loss may still remain in your life, but in the depths of your heart there is a calm weight that says:
"It is alright… this too is part of the spiritual path."

Tranquility is not the absence of pain; it is the presence of understanding. The dhikr ***"Ya Hayy"*** brings you into this living silence—a silence not born of escape or dryness, but of awareness and beautiful surrender.

5) "Ya Wahid"—The Content Soul (al-nafs al-rāḍiyah)

The Fifth Gate: Contentment With Annihilation—the Beginning of Subsistence

The fifth dhikr is ***"Ya Wahid."*** If the servant is sincere and devoted, Allah lifts the veil between them and their Lord through it.

This dhikr is directed toward the content soul, whose light is green. Its qualities include renunciation of all besides Allah, sincerity, scrupulousness, and forgetting everything other than the Truth.

Ibn ‘Arabī says:

“The content soul is a soul that has accepted annihilation—and that is the first stage of subsistence.”

At this station, the seeker’s concern is no longer merely to obtain personal comfort, but to attain Allah’s pleasure. Supplications and hopes may remain, but attachment to outcomes disappears.

Imagine that you have supplicated for years, striven and exerted effort, yet what you sought did not occur. In earlier stages, you might have been shaken, saddened, or said in distress: “I will not supplicate anymore!”

But at the station of contentment, you say:

"You did not give, because the matter is not mine.
And I still love You."

Here, your silence becomes a silence of conscious surrender. The dhikr ***"Ya Wahid"*** unifies the inner being, so the heart is no longer torn between the will of Allah and the will of the world. The true object of desire becomes Allah Himself, not His gifts.

6) *"Ya Aziz"*—The Soul That Is Pleased (al-nafs al-marḍiyyah)

The Sixth Gate: The Station Where Allah Is Pleased With You

The sixth dhikr is ***"Ya Aziz."*** It delivers a person from the evil of the commanding self and from the schemes of Satan.

It is directed toward the soul that is pleasing to Allah. Its light is described as black—but it is the blackness that comes after the end of colors, not the blackness of darkness or sin. Its qualities include good character, gentleness with creation, forgiveness, love, and a special closeness to Allah, Mighty and Majestic.

Ibn ʻArabī says:

“The soul that is pleasing to Allah is not only satisfied with its Lord; rather, its Lord is satisfied with it.”

At this station, you do not do good in order to enter Paradise or to earn reward, but because you can no longer move against the light. Even the nature of supplication changes: instead of asking for things, supplication becomes connection with Allah. You remember Allah because your heart longs for Him, not merely to gain recompense.

Ibn ‘Arabī says that the soul that is pleasing to Allah may be in the heart of the marketplace, amidst payments, children, and the noise of the world, yet

inwardly it remains settled in a private retreat with its Lord. This is true gnosis: not fleeing from life, but being present with Allah within life. The dhikr ***"Ya Aziz"*** stabilizes this station in the heart of the seeker.

7) *"Ya Wadud"*—The Complete Soul (al-nafs al-kāmilah)

The Seventh Gate: Transcending the Self and Abiding in Love

The final of the first seven dhikrs is ***"Ya Wadud."*** If the disciple is sincere in their journey, Allah opens their inner

eye and spiritual insight through this dhikr.

This dhikr belongs to the complete soul—the uncolored soul, in which colors have vanished and lights have converged. The possessor of this soul never tires of worship; they worship with tongue, heart, and limbs; they frequently seek forgiveness; their humility is profound; their greatest joy is to see people return to Allah; their love for creation surpasses even their love for their own children; and no hatred for any creature remains in their heart.

Ibn ‘Arabī calls this station:

“the gate of annihilation and subsistence.”

You are not erased; rather, you set yourself aside so that the light of Allah may flow through you.

The dhikr ***“Ya Wadud”*** draws the seeker beyond the limits of the ego, leaving in the heart nothing but love of Allah and love of Allah’s creation for the sake of Allah.

Why Is the Order of the Dhikrs Considered Essential?

The General dhikrs in the Spiritual path resemble the beads of a rosary whose meaning is not completed unless they come in a precise, orderly sequence.

A person performing dhikr cannot say ***"Allah"*** before first affirming ***"La ilaha illa Allah"***, just as one cannot enter the mercy of nearness before first being purified from the traces of distance. Each dhikr completes a stage before it and prepares the heart to pass into the next stage. If this order is disrupted, the inner system of the spiritual wayfaring spiritual path is disrupted as well.

Movement and Vibration in Dhikr

Previously, we spoke about the inner reality of dhikr. Today, we move to the message of the Kasnazani Spiritual path regarding the outer body and the secrets within it.

Movement in Kasnazani dhikr is not a merely formal or outward motion; rather, it is an extension of the very reality of creation itself. Allah Most High says:

"Have they not seen how every thing that Allah has created casts its shadows to the right and to the left, prostrating to Allah while they are humbled?"
(Al-Naḥl 16:48)

Meaning: Do they not look at created things—how their shadows move from right to left, while in the end they are prostrating to Allah and submitting to His command?

Even the shadow—one of the simplest material phenomena—is in constant, humble motion… so how could the human being, the noblest of creatures, remain completely still while remembering their Creator?

It is narrated Ali ibn Abi Talib (may Allah ennoble his countenance), that he described the Allahfearing by saying:

"When they remember Allah, their bodies tremble, as a tree trembles on a stormy day, and their tears pour forth."

Thus, movement in dhikr is not merely the shaking of the body; it is the reflection of the soul's trembling before the majesty and greatness of Allah.

The more the heart beats with the remembrance of Allah, the more the body moves involuntarily. This harmony between the heart and the limbs is one of the forms of connection with the sacred energy and the divine orbit.

The Universe Is Built on Frequency, Order, and Vibration

Modern science shows us that atoms revolve in their orbits; stars and planets move in their spiritual paths; photons (particles of light) travel in continuous waves. Everything in the universe is governed by a precise rhythm and a constant law of vibration and harmony.

Kasnazani dhikr is a conscious entry into this cosmic rhythm.

When the one who performs dhikr enters the circle of remembrance and moves according to the order of the Spiritual path, they come into harmony with the divine rhythm of creation.

In that moment:

Their tongue is engaged with the Names of “Allah,” their heart beats in the presence of the Most Merciful, and their body turns within the orbit of divine love.

It is not merely dhikr…

It is a spiritual, bodily, and intellectual alignment with the order of the universe that the Creator—Glorified and Exalted—has established.

The Direction of Movement and Its Number: The Secret of the Divine Order

Just as ṭawāf in the pilgrimage is fixed in its direction and the number of its circuits—and if a person violates that, their ṭawāf is invalid—so too in Kasnazani dhikr: the direction in which the one who remembers moves, and the number of bends, rises, and turns, all carry subtle spiritual secrets.

Every bow, every rising, every turning of the head, and every vibration is an orbit of light and energy in which the one who remembers revolves, so that they may be drawn into the divine field

and their spirit may be set in motion within the sphere of *tawḥīd*.

Movement in dhikr is not merely physical motion; it is the symbol of the awakening of the spirit and a harmony with the frequencies of existence. When the one who remembers moves with order, love, and presence of heart, they harmonize with the vibration of the entire cosmos and dissolve into the sea of divine light.

The Role of the Duff and Samāʿ

In collective dhikr, the duff serves to regulate the rhythm and unify the

movements of those engaged in remembrance. The influence of a beautiful voice upon the human soul cannot be denied. Allah Most High has encouraged the recitation of the Qur'an in a measured and beautiful voice, because such beauty has the power to stir the deepest layers of the spirit.

Samā', the beating of the duff, and balanced rhythmic movement grant the people of the Spiritual path vitality, inner expansion, and spiritual renewal. The human inclination—especially among the young—toward pleasant melody and harmonious movement is a fixed, innate reality. Denying this

inclination or opposing it without understanding is what has driven many of the Muslim community's youth toward degraded cultures that have no connection to Islam.

Saadi Shirazi (may Allah have mercy on him) expressed the narrowness of this denial by saying:

"Even the camel sways in joy to a pleasant sound;
if your spirit does not move to the sound of dhikr,
then the fault is in your nature,
not in dhikr nor in samāʿ."

Even an animal responds to wholesome melody—so how can it be rejected that a human being's heart and

body move with the sound of dhikr and the rhythm of obedience?

In the book *Al-Tasawwuf* by Sheikh Muhammad al-Muhammad al-Kasnazan (may his secret be sanctified), many evidences are cited for the permissibility of samā‘ and beating the duff in accordance with the controls of the Sacred Law. Among them is what is narrated from Anas ibn Mālik (may Allah be pleased with him): that the Prophet ﷺ saw a young girl beating the duff and singing:

“We are the girls of Banī al-Najjār—welcome, O best of neighbors!”

And the Prophet ﷺ said:

“By Allah, indeed I love you.”

This is clear evidence that permissible joy, wholesome singing, and balanced movement—when practiced in the remembrance of Allah—serve as means of increasing love, strengthening inner presence, and renewing divine love in the hearts of seekers.

A Broader Discussion on Samā‘

Collective dhikr in the Kasnazani Spiritual path includes specific, purposeful movements known as samā‘—movements of the head, neck, and body—accompanied by states of spiritual ecstasy and a burning flame of heartfelt longing.

Samā‘, like all manifestations of beauty, draws the human being closer to the Source of all beauty, which is Allah Most High. Through it, the heart is carried into deeper realms of meaning and higher realities beyond the limits of the senses and rational intellect. For this reason, the gnostics have regarded samā‘

as nourishment for the spirit, a healing remedy for the lover's heart, and sustenance for those who live in the state of spiritual witnessing.

Samāʿ Is Not Dance, As the Ignorant Imagine

Some with little experience think that samāʿ is a form of dance, but this comparison is false. How many beginners have entered gatherings of dhikr, marveled at the states of the rememberers, and considered them show or affectation—only to find, after a short time, that the same state begins to

rise in their own heart and appear in their body without affectation or will.

This is because samāʿ takes place under the descent of the lights of remembrance, within the blessings of the spiritual gathering, and the force that moves it is divine love.

When light overwhelms the heart, the seeker becomes absent from the outward self, and their movements transform into luminous waves surging from within—waves that rise from the depths of the spirit to the outward form of the body.

After samāʿ, the seeker returns with a radiant face, tear-bright eyes, a

penetrating gaze, a softened breath, and a diminished inclination toward sin…

Samāʿ reveals what already resides in the heart; it does not generate emotion from nothing. It dispels doubt, increases certainty, and opens a direct spiritual path between the spirit and its Creator.

In samāʿ, fear diminishes, sorrow recedes, and faith and hope grow stronger. The heart becomes tender—responsive to the slightest indication arising from the remembrance of Allah or the remembrance of the sheikhs of the Spiritual path—so that the spirit trembles and waves of longing flow within.

On the following morning, the seeker rises filled with spiritual vitality, renewed longing for dhikr, confidence, and tranquility in work and life.

In collective dhikr, the melodies of the duff and drums prepare the spirit for a deeper perception of realities and draw the heart closer to sensing the “divine music” embedded within existence.

Samāʿ in the View of the Great Gnostics

For the great gnostics, samāʿ is a gate among the gates of dhikr and a spiritual station in which the heart becomes tender and the servant's presence before Allah increases.

Among the great imams and masters of the spiritual path—both Arab and non-Arab—there were those who acknowledged the spiritual reality of samāʿ and permitted it **within defined ethical and spiritual boundaries**. Figures such as al-Junayd al-Baghdadi, Sarrī al-Saqaṭī, al-Ḥārith al-Muḥāsibī, Abū Saʿīd Abū al-Khayr, and Jalal al-Din

al-Rumi are reported, in reliable sources, to have experienced deep states of humility and spiritual awe when listening to the Qur'an, dhikr, or permissible poetry.

In such moments, their hearts softened, tears flowed, and signs of reverent fear became manifest—**without affectation, without excess, without tearing garments, and without engaging in behaviors not authentically attributed to them**.

Al-Junayd said:

"Samāʿ is an incoming inspiration that moves hearts toward the Truth."

Al-Hujwīrī wrote in *Kashf al-Maḥjūb*:

"Samāʿ moves refined souls toward obedience, and it increases lustful souls in nothing but distance."

Thus, samāʿ among the gnostics is a cultivation of the spirit, a softening of the heart, and a strengthening of remembrance. It bears no connection to practices that exceed the bounds of the Sacred Law.

States of Unveiling and Spiritual Intoxication

During *Sama*, states of unveiling may appear for some seekers, as a result of illuminations that descend upon hearts.

The seeker may reach what is called *al-khamrah*—that is, spiritual intoxication—where the heart attains a state that surpasses sensory perception.

Why Do the People of Inner Knowledge Grow Their Hair Long?

Do you know why the people of gnosis and the inner spiritual path grow their hair long?

The gnostics say that hair is an extension of the spirit: a strand of still light that moves between the inner world and the outer world. In the stillness of midnight, when the heart wishes to hear what the ear does not hear… hair functions like a subtle antenna that captures delicate vibrations and conveys them to the heart.

For this reason, the gnostics often liken cutting hair to disconnecting the Wi-Fi network and then wondering:
Why has my intuition decreased?
Why has my inner witnessing weakened?

Hair and Its Scientific Dimension

Hair is composed of keratin, a substance with a crystalline structure which—according to biophysics—can facilitate the transmission of subtle charges and vibrations. In ancient cultures, warriors, monks, and yogis understood that maintaining natural long hair enhanced sensory perception, strength of

attention, night awareness, and inner perception.

It was also known that some of the indigenous peoples of America would lose part of their distinctive tracking ability when their hair was cut. Hair, from the perspective of modern neuroscience, is not merely adornment; rather, it is a delicate extension of nerve fibers that interacts with hormones, stress, and emotional memory.

Your hair preserves what the conscious mind forgets: when exposed to psychological trauma, hair retains that signal within its structure. For this reason, a person sometimes feels

emotional relief when cutting their hair, as if they are lightening themselves from part of an old memory or stagnant energy.

This is not merely a spiritual symbol; rather, it is connected to precise biological processes related to hormones, the nervous system, and subtle electrical currents in the body.

Hair as a Solar Antenna for the Spirit

The people of gnosis say: if you care for your hair with intention and awareness, it:

strengthens your intuition,

helps you remember your visions clearly,

and calibrates your inner energy to the frequencies of peace and harmony.

For this reason, spiritual peoples in ancient times would braid hair, cover it, or adorn it with precious stones—not for adornment alone, but to preserve and strengthen spiritual energy.

The people of the inner spiritual path believe that hair has a memory: it preserves moments of love, absorbs sorrows, carries supplications, and writes dhikr in its hidden language.

Thus, hair is not merely outer beauty; it is part of your inner awareness. It grows, listens, and is influenced by thoughts, feelings, and the human environment—even when a person forgets themselves.

The Behavior of Hair in Luminous Places and Polluted Places

In the traditions of the Sufis and gnostics, hair functions as an energy antenna: it captures spiritual vibrations around a person, whether luminous or dark.

Therefore:
the dervish lets his hair down in gatherings of dhikr and in places filled with light and blessing, so that the hair flows as though it were luminous brooms drawing blessings and lights. And he ties and covers his hair in places polluted by sins or negative energy, because uncovering in such places causes the hair to pick up corrupt vibrations.

A Real Story

Once, we were traveling with a group of dervishes. We stopped at a shop to buy food. One of the brothers—whose hair

was long and loose behind him—entered a mixed place crowded with young men and women wearing inappropriate clothing, in an atmosphere that was not pure.

When he came out, he said calmly: *"I do not know why I am now filled with evil thoughts and strange desires..."*
So I said to him:

"That is because of your long hair that you left loose."

He was surprised and said: *"What does hair have to do with it?"*
I said:

“Just as your clothes picked up the smell of smoke from the place, your hair also gathered thoughts the way sponges gather what surrounds them.”

From that day on, whenever he entered an impure place, he would tie his hair and cover it.

Conclusion

Before you cut your hair, treat it with respect… listen to it… for it is alive, and it is a part of your spirit,
and it is the silent bridge between your inner world and your outer world.

An Introduction to Hijab Within the Context of Hair

After this prelude, it is appropriate to pass gently by the issue of women's hijab—not to enter into the details of the ongoing debate, but to clarify a gnostic and spiritual dimension connected to what preceded.

Some people have inserted into the topic of hijab harsh opinions or personal tendencies, and some regressive governments imposed it by force and compulsion, so widespread negative reactions appeared against Muslims. When a woman feels coercion or

domination in a matter, she naturally tends toward refusal and confrontation.

I see that no one should be called to hijab by coercion. As for me personally, I do not say to a woman: cover your hair or do not cover it. But my experience has taught me that every woman who enters the spiritual path of wayfaring, and whose heart is refined and whose spiritual receivers become more delicate, will of her own accord incline to cover her hair.

That is because the gnostic woman, when she is exposed in the street or in a gathering to an impure gaze or a demanding gaze, quickly feels inner

emptiness and the departure of blessing. Inner emptiness, the sense of gloom, the loss of joy, and other feelings—all of these are known signs of the removal of blessing, and we will speak about them in detail in the section on the laws of blessing.

Many people ask:

If hair may be a cause of losing blessing for a woman in certain circumstances, why is it not required of men also to tie their hair or cover it? Are men not exposed to the loss of blessing?

The answer is simple:

the demanding and lustful gazes that a woman faces are not comparable to what a man is exposed to. The reason is clear—indeed, it is observed even in the animal world:

A lioness may attract dozens of males, while dozens of male lions do not arouse a single lioness. This returns to an innate and genetic difference between the sexes: the woman carries one egg and deals with it with caution and selection, while the man carries millions of sperm cells with their naturally impulsive nature.

For this reason, the eye of a man is not like the eye of a woman, and the

woman's exposure to gazes is not like the man's exposure to them.

Accordingly, elderly women who generally do not arouse desire are not legally required to cover their hair, and that is why the legal concession came regarding that.

With this we conclude the discussion on hijab and return to the philosophy of growing hair long among the people of Sufism—especially in the Qadiri Kasnazani spiritual path—for growing hair long among them has other secrets as well.

Growing Hair Long in the Qadiri Kasnazani Spiritual path

Disciples of the Qadiri Kasnazani spiritual path grow their hair long in adherence to the Sunnah of their sheikh's grandfather, the Messenger of Allah ﷺ, whose noble hair reached his shoulders.

This is not for distinction or outward appearance, but to preserve the trust of Muhammadan light in outward form and inward reality.

When the disciple takes dhikr from the sheikh, dhikr moves from the heart

to the spirit, and from the spirit it flows into the hair as well.

For this reason they said:
“When the light settles in the heart, it settles in the hair as well.”

Thus, for the disciple, hair becomes as though it carries something of the blessing of the spiritual chain, and as a hidden repository for the traces of dhikr and the bond of the lineage.

The Differences Between the People of the Spiritual path and Ordinary Believers

What follows is a documented, scholarly clarification of the differences between the people of disciplined spiritual tasawwuf and ordinary believers, based on the Qur'an and the Prophetic Sunnah.

1) Remembrance After Prayer – A Clear Qur'anic Directive

The people of the Spiritual path adhere to organized remembrances after the prescribed prayers, whereas most

believers often leave immediately after the final salutation.

This commitment is not an innovation; rather, it is a direct application of the command of Allah.

The complete verse states:

"When you have completed the prayer, remember Allah while standing, sitting, and lying on your sides. Then when you are at ease, establish the prayer. Indeed, prayer has been decreed upon the believers at fixed times."

(Qur'an 4:103)

This is a clear Sunnah-based practice that the people of the Spiritual path follow with care and consistency.

2) Abundant Remembrance – A Direct Command from the Qur'an

The Qur'an commands abundant remembrance, not limited remembrance, in two principal passages:

First verse (Al-Ahzab 33:41–42):

"O you who believe, remember Allah with abundant remembrance, and glorify Him morning and evening."

Second verse (Aal 'Imran 3:191):

"Those who remember Allah while standing, sitting, and lying on their sides."

These Qur'anic descriptions apply precisely to the people of the Spiritual path, because they are people of

constant remembrance, spiritual companionship, and continuous inner struggle.

3) The Ten Degrees of Faith – As Mentioned in *Surah Al-Ahzab* (33:35)

The Qur'an mentions ten spiritual stations for both men and women, which constitute a ladder of spiritual ascent.

The complete verse reads:

Indeed, the Muslim men and Muslim women, the believing men and believing women, the devout men and devout women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men

and charitable women, the fasting men and fasting women, the men who guard their chastity and the women who do so,
and the men who remember Allah abundantly and the women who do so—
Allah has prepared for them forgiveness and a great reward."

(Qur'an 33:35)

Important note:

Abundant remembrance is the final and highest station mentioned in this verse. The people of the Spiritual path are those who enter this highest rank, because their daily program is founded upon abundant remembrance.

4) Reciting One Thousand Verses Daily – Attaining the Rank of the Devout

It is mentioned in books of Qur'anic exegesis and the virtues of the Qur'an, such as the Tafsir of Ibn Kathir:

"Whoever recites one thousand verses in a single day is counted among the devout."

The people of the Spiritual path recite daily more than 1,500 verses through al-Fatihah, al-Ikhlas, and other litanies; therefore, the rank of the devout mentioned in the Qur'an applies to them:

"The devout men and devout women."

5) Voluntary Fasting – A Prophetic Sunnah for the People of the Spiritual path

It is customary among the people of the Spiritual path to fast two days each week: Monday and Thursday.

In an authentic hadith reported by al-Tirmidhi:

"The Messenger of Allah ﷺ used to fast on Mondays and Thursdays."

Most believers, however, fast only during Ramadan and do not regularly observe voluntary fasts.

6) Tranquility of the Heart – By Explicit Qur'anic Text

Allah Most High says:

"Those who believe and whose hearts find tranquility in the remembrance of Allah—indeed, in the remembrance of Allah do hearts find tranquility."
(Qur'an 13:28)

Through their abundant remembrance, the people of the Spiritual path attain:
lasting tranquility,
strength in patience,
firm hope,
genuine reliance upon Allah,
and the ability to endure hardships.

These qualities are clearly manifested in their daily conduct and character.

7) Attendance at Circles of Remembrance – An Explicit Prophetic Text

As mentioned earlier, the Noble Prophet ﷺ explicitly described the circles of remembrance as the gardens of Paradise.

The people of the Spiritual path attend these gatherings regularly—once or twice each week—in accordance with this hadith.

8) Samāʿ – Affirmed by the Great Masters of Tasawwuf

Among the scholars who wrote about the virtues of samāʿ are:

Imam al-Ghazali in *Ihya' 'Ulum ad-Din,* al-Qushayri in *al-Risalah,* al-Hujwiri in Kashf al-Mahjub, Mawlana Jalal ad-Din Rumi,

They explained that spiritual samā':
softens the heart,
opens the door to humility and reverent brokenness,
increases love of Allah,
directs the energy of youth toward purity,
alleviates anxiety,
and prepares the heart to receive divine lights.

Thus, spiritual samā‘ is an essential component of the spiritual practice of many gnostic spiritual paths.

9) Blessing, Expansion, and Ease in Provision – Authentic Texts

It is reported in Sunan Abi Dawud:

"Whoever persists in seeking forgiveness, Allah will grant him relief from every distress, a way out from every hardship, and provision from where he does not expect."

The people of the Spiritual path persist in:
seeking forgiveness,
glorification,
prayers upon the Prophet,
and daily litanies.

As a result, the effects of blessing, ease, and spiritual opening appear clearly in their lives.

10) The Secrets of the Spiritual path and Gnostic Stations

At advanced stages of spiritual discipline, the seeker reaches inner secrets, unveilings, and stations of spiritual illumination.

These stations are discussed in the foundational works of tasawwuf, such as:
al-Risalah al-Qushayriyyah,
Ihya' 'Ulum ad-Din,
Kashf al-Mahjub,
al-Futuhat al-Makkiyyah
All of these works agree that:

Secrets are not information to be written, but lights to be tasted.

They are divine gifts granted according to the seeker's sincerity and inner readiness, and they are disclosed only to those whose hearts are purified and whose inner state is upright.

Jalal ad-Din Rumi summarized this truth in a well-known saying:

"Whoever is entrusted with the secrets of Allah is sealed at the mouth and does not disclose them."

For secrets are trusts between the seeker and his Lord, and they are not narrated except to those worthy of them.

Final Conclusion

Ordinary believers (the People of the Right):
Allah saves them through their faith and righteous deeds.

The people of the Spiritual path (the Forerunners):
Rise—through abundant remembrance, voluntary fasting, circles of dhikr, spiritual striving, and companionship with the people of Allah—to the rank of the forerunners and those brought near, as described in the Qur'an.

The difference between the two groups lies not in the foundation of

faith, but in the degrees of nearness and illumination.

The Method of Granting the Bayʿah in the Qadiri Kasnazani Order

Legal and Spiritual Regulations

The Bayʿah may be granted only by one who possesses:

An official authorization for spiritual guidance, or a khilafah card issued and certified by the present Sheikh of the Order. Anyone who grants Bayʿah without such authorization:

is acting in violation of the regulations of the Order,

does not transmit light or blessing,

and may cause spiritual harm both to the one receiving the Bayʿah and to himself.

The Bayʿah is not a commercial transaction.

It is not permissible for the one granting Bayʿah to take:

money, gifts, or services.

Whoever does so is not considered part of the Qadiri Kasnazani Order.

The Meaning of the Bayʿah

The Bayʿah is the first step on the spiritual path of spiritual wayfaring. It is:

sincere repentance, a spiritual covenant between the seeker and the sheikhs of the spiritual lineage,

a binding of the heart to the friends of Allah, and a spiritual connection to the Messenger of Allah ﷺ.

The Bayʿah is not merely spoken words; rather, it is:

an inner covenant, the opening of the gate of divine lights, placing the seeker under spiritual training, guiding him

through the present Sheikh and the chain of the sheikhs of the Tariqa,

and preparing him to walk the Spiritual path toward nearness to Allah and spiritual excellence (ihsān).

The Bayʿah is the key of entry into the world of light and blessing.

How the Bayʿah Is Granted

1) If the person receiving Bayʿah is a man:

He places his right hand in the right hand of the one granting Bayʿah (the Murshid or khalifa).

The text of the Bayʿah is recited clearly.

The seeker repeats the words after the guide.

Through this, the spiritual connection is established.

2) If the person receiving Bayʿah is a woman:

The one granting Bayʿah holds prayer beads (a misbaha) in his right hand.

The woman places her right hand on the prayer beads.

The formula of the Bayʿah is recited, and the woman repeats it.

Thus, the Bayʿah is completed without physical contact, in full observance of the manners of the Sacred Law.

After the Bayʿah

After the Bayʿah, the seeker begins to:

recite the daily litanies,

attend gatherings of remembrance,

commit to spiritual training,

remove inner veils and advance toward the station of ihsān and the rank of those brought near to Allah.

These are the gates of light and spiritual opening in the blessed Kasnazani Spiritual path.

A Remarkable Story of a Canary's Song During the Bayʿah

Before concluding this section, it is fitting to speak briefly about the **light that is transmitted during the Bayʿah**, which we have alluded to in the preceding sections.

This light is a **divine light** that manifests in hearts and guides souls toward their Lord—a heavenly light rooted in the very nature of the human being, flowing within the inner self from the very first moment of existence.

It is the same light that makes an infant lovable, gentle, and endowed with a mysterious attraction.
It is the source of joy, vitality, and inner expansion within the human being—a light that lifts the soul from the darkness of heedlessness and depression into the realms of presence and serenity.

When a newborn is separated from the mother, this light withdraws from her to some extent.

For this reason, many mothers experience what is medically known as postpartum depression, as a portion of the light that filled their hearts during pregnancy departs from them.

This light does not enliven human hearts alone; it affects even the hearts of other creatures—whether large or small, even a small bird such as a canary.

Years ago, I was a guest one evening in a home. At the request of two devoted women, I conducted the Bayʿah of the spiritual path for them.

At the very moment I uttered the first words of the formula of the Bayʿah, a sudden and astonishing sound arose—filled with joy, vitality, and harmony. It was the collective song of canaries—clear, powerful, and perfectly ordered, as though a chorus from another realm had begun to chant.

I said to myself:
Are there canaries in this house?
Why had they remained completely silent until now?
And how did such vibrant singing arise at this late hour of the night?

Their voices were remarkably strong and luminous, flowing together as one,

and they continued singing without interruption—precisely until the final word of the Bayʿah was completed. Then, all at once, the singing ceased, and a profound stillness descended upon the space.

The scene was awe-inspiring. A deep spiritual tranquility enveloped everyone in the house—an atmosphere that none of us would ever forget.

I turned to the lady of the house and asked,
"Do you keep canaries here?"

She replied with astonishment,
"Yes—but they have not made a single sound since the morning. And now—

after ten o'clock at night—they sing like this!"

What made the moment even more remarkable was that the canaries were kept in a distant part of the house, in a place where my voice could not possibly have reached. And even if it had, the mere sound of spoken words could not have produced such a response in birds.

Those who raise birds know well that canaries do not sing at night. Their vitality and song are tied to daylight, for they are extremely sensitive to light.

But that night, there was another light—not the light of the sun, but a divine light that accompanied the

moments of the Bayʿah. It flowed from illuminated hearts, filled the space of the home, and extended beyond human perception—until it touched even the spirits of birds.

It was a light from the realm of meaning:
a light that awakens hearts, revives souls, and causes even canaries…
to sing as though they were dancing in devotion.

Some Causes of Falling Away on the Spiritual path of Tariqa

Those who turn toward spiritual knowledge and the Spiritual path often, after a short time, perceive the truth of this way, as though a seed of divine light and sacred love is planted within their hearts.

Yet—according to experience—a large number of them fall away after some time and distance themselves from this radiant spiritual path. For this reason, we present here the most important causes that lead to such falling.

The greatest cause of falling on the Spiritual path is **doubt**. The source of this doubt is often the whisperings of Satan within the soul, or the whisperings of human devils, who have become numerous around us in this age. How many seekers have we seen who, before entering the Spiritual path, did not pray, committed major sins, drank alcohol, or used drugs and engaged in corrupt and forbidden acts.

Then, as soon as they entered the Spiritual path, they began to:

- observe the prayers regularly,
- remember Allah thousands of times each day,

- fast two days a week,
- and spend long hours reciting the Qur'an—the very Book they once mocked.

Their faces changed visibly; after having been dark and lifeless, they became radiant and fresh.

Yet despite this, some of them—because of a single word spoken by a neighbor, a colleague, or a stubborn opponent—begin to doubt the truth of the Spiritual path of Tariqa. They fear that the Spiritual path may lead them astray or weaken their faith, even though that very faith of them was

attained only through the blessing of the Tariqa.

This is not surprising. Satan and the commanding Ego can dominate the human mind to such an extent that the Children of Israel—despite the miracle of the splitting of the sea, despite witnessing the staff turn into a moving serpent, the shining hand, and other great signs—returned to doubt, forgot Allah's favor, and took the calf as a Allah. Therefore, we should not be astonished by such cases today.

If these people were to reflect even slightly, they would realize that it was the grace of the Tariqa that saved them

from disbelief and misguidance. Were it not for the Bayʿah and the spiritual connection to the Sheikh, they would not even possess the faith they now fear losing.

For this reason, we say to them:

Instead of fleeing from this divine spiritual path—and distancing yourselves from it like a child who runs away from his mother in a city full of beasts—use your reason and examine the matter carefully. Ask yourselves:

Which command of the Spiritual path contradicts the Qur'an or the Sunnah of the Prophet ﷺ? And why this exaggerated fear of "losing faith"?

What the opponents and the human devils usually say is:

- illogical,
- contrary to the Qur'an,
- and in opposition to the purified Sunnah.

One brother once told me that someone had said, "Abundant remembrance brings Satan upon a person."

I replied: This may be true for one who has no Sheikh; but for one who has a Sheikh and a Spiritual path, it is not.

For the Qur'an is filled with divine commands urging abundant

remembrance, and Allah has declared that the Prophet ﷺ is the excellent example for those who remember Allah often.

Practical Evidence for the Truth of the Spiritual path (Tariqa)

Among the matters that clearly and easily confirm the correctness and truth of the Spiritual path—and likewise the correctness of the nineteen sacred invocations—is the following observable reality:

When you begin reciting any one of these invocations, you will first notice within yourself the **opposite** of the benefit mentioned for that invocation in the table of dhikr. Then, gradually, these symptoms begin to diminish, until the invocation is completed and its positive effects appear exactly as described.

For example, in the table of invocations it is stated that the dhikr ***"Ya Hayy"*** purifies the heart from corrupt and ugly imaginings. When the seeker reaches this particular dhikr, all the negative imaginings that have passed through him since childhood—even those he had long forgotten—return to him temporarily.

Likewise, the table of invocations states that the dhikr ***"Ya Rahman "*** rescues a person from sorrow and anxiety. If someone suffers from depression, then upon beginning this dhikr, the depression may temporarily intensify. Thereafter, it gradually

diminishes and—by Allah's permission—disappears entirely after the completion of one hundred thousand repetitions.

I have personally witnessed many cases of people who suffered from severe depression, yet after completing one hundred thousand repetitions of ***"Ya Rahman***", their depression vanished completely.

Several years ago, on New Year's Eve, a woman called me to thank me for guiding her to the spiritual path of the Tariqa and its sacred invocations.

She said: "After spending eight consecutive New Year celebrations in a

psychiatric hospital, this is the first year I am spending with my family at home."

It must be emphasized here that mentioning the effects of ***"Ya Rahman "*** or other invocations **does not in any way mean denying medical treatment**. We never advise abandoning medical care, nor do we call for replacing medicine with the Spiritual path. Rather, the Spiritual path may serve as a **supportive treatment** in cases where medical therapy alone has not been sufficient.

Why Do the Opposite Effects Appear at the Beginning?

To simplify this matter, we need a symbolic example that illustrates the nature of the human soul.

Imagine the human soul as a large basin filled with thick mud. At the bottom of this basin lies a terrifying dragon with many heads.
When the water in the basin is still and the dragon is asleep, the person feels faith, tranquility, openness, and spirituality.

But when the sun strikes the basin and stirs the stagnant mud within it, the

many-headed dragon awakens, disturbing the person's inner peace and corrupting his state.

Some spiritual schools attempt—through sitting in silence and practicing what they call meditation and observation—to quiet this dragon and put it back to sleep. In other words, they temporarily calm it so the person feels relief. This method produces only temporary results. During meditation, the dragon is subdued and the person experiences moments of clarity; but once he returns to ordinary life, at the slightest disturbance, the dragon of

desires and thoughts awakens with its heads and attacks again.

The spiritual path of the Tariqa does not merely seek to silence the dragon within. Rather, through a disciplined system of nineteen dhikrs, it strikes directly at its roots and sources. For this reason—as will be explained in the following chapters—the sleeping dragon initially awakens, and an apparent opposite effect manifests at the beginning of the journey.

Each of the nineteen invocations is to be recited one hundred thousand times. During the early stages, negative symptoms do not immediately subside;

instead, they intensify and usually reach their peak at around twenty thousand repetitions. Thereafter, these effects begin to diminish gradually. By approximately fifty thousand repetitions, the seeker attains a state of inner balance. With continued recitation, the disturbances fade completely, and upon completing one hundred thousand repetitions, the full benefits of the dhikr emerge, by Allah's permission.

For example, with the invocation ***"Ya Hayy",*** corrupt imaginings and intrusive thoughts initially intensify, reach their peak near the twentieth thousand

repetition, and then steadily decline, until the heart is fully purified upon completion of the prescribed number.

Likewise, with ***"Ya Rahman",*** those afflicted by sadness or depression may experience an initial increase in heaviness and emotional distress. Yet with perseverance, this state gradually weakens and ultimately disappears entirely once the full count is completed.

Some Schools Do Worse Than Meditation!

Some spiritual schools do worse than merely silencing the dragon during meditation. They actually **pay it tribute daily**, feeding it and making it stronger and more violent.

These people imagine the terrifying dragon to be a gentle, innocent child and call it the "**inner child.**" They continuously attempt to soothe it by offering it indulgence after indulgence.

This is like a mother with a spoiled, unruly child: whenever he screams or misbehaves, she places a piece of chocolate in his mouth to quiet him.

The chocolate silences him temporarily, but over time the child grows stronger and more demanding, requiring greater amounts to be appeased. Eventually, when his demands exceed the mother's capacity and chocolate no longer satisfies him, he turns against her and destroys her.

Such is the soul when it is pacified through indulgence instead of spiritual struggle: it appears calm for a time, then becomes a destructive force.

Sheikh Abdul Qadir al-Jilani (may Allah sanctify his secret) said regarding the soul:

"Your enemy is your own soul between

your sides. Strive against it and do not obey it, for it distances you from Allah."

The Method of the Spiritual Path of Tariqa in Confronting the Dragon

The Qadiri Kasnazani spiritual path confronts this satanic dragon in a manner entirely different from commonly assumed approaches. It does not attempt to soothe the dragon through appeasement, nor does it seek to pacify it by feeding its desires. Rather, it confronts the dragon directly—through struggle, resistance, and disciplined combat.

Allah Most High says in the Qur'an, in *Surah al-Nisā'* (4:76):

"So fight the allies of Satan. Indeed, the plot of Satan is weak."

This verse clearly affirms that the satanic force is inherently weak, and that the path to victory over it lies in confrontation and struggle—not in avoidance, compromise, or surrender.

On one occasion, after I recited this verse before a gathering, someone objected, saying:
"How can you say that Satan's plot is weak? His plot is extremely strong—it has ruined my life."

I replied:

First, this is not my personal claim; it is the statement of the Creator of Satan Himself, exalted is He.

Second, Allah commands you to fight. When you engage in struggle, Satan's plot becomes weak.

Satan is like a dog: if you advance toward him, he retreats. But if you fear him and flee, he pursues you—and overtakes you when you are weak or isolated.

The Nineteen Invocations: Luminous Strikes Against the Dragon

For this reason, the Tariqa does not attempt to silence the dragon; rather, it strikes it with luminous blows through

the nineteen invocations. Each invocation constitutes a focused, radiant strike composed of one hundred thousand repetitions. Together, these strikes form a systematic process of deep purification of the soul, severing the dragon's heads until it is fully defeated.

The first head—and the strongest—is the commanding soul (*al-nafs al-ammārah*). Allah refers to it in *Surah Yūsuf* (12:53):

"Indeed, the soul commands to evil, except whom my Lord has mercy upon."

This means that the soul persistently urges its possessor toward evil, and no one can overcome it except through divine mercy. The spiritual path cuts off this head through one hundred thousand repetitions of ***"La ilaha illa Allah",*** the most powerful of all invocations.

The second head is the self-reproaching soul (*al-nafs al-lawwāmah*), also among the most formidable stages of the soul. Allah mentions it in *Surah al-Qiyāmah* (75:2):

"And I swear by the self-reproaching soul."

This level of the soul is confronted through one hundred thousand repetitions of ***"Allah."***

The third head is the inspired soul (*al-nafs al-mulhamah*), mentioned in *Surah al-Shams* (91:7–8):

"And [by] the soul and He who proportioned it, and inspired it with its wickedness and its righteousness."

This soul is disciplined and refined through one hundred thousand repetitions of ***"Ya Hu."***

The remaining levels of the soul follow the same structured pattern, as detailed in *"What Is the Role of Dhikr in the Spiritual path?"*

What Happens When a Head Is Struck?

When luminous blows are first directed at any head of this dragon through its assigned invocation, that head is initially dormant. With the first strikes, it awakens violently and counterattacks the seeker.

For example, when a person recites ***"Ya Hayy",*** which purifies the heart from corrupt imaginings, those imaginings initially intensify and multiply. They usually reach their peak around twenty thousand repetitions. Thereafter, the head weakens and begins to collapse, and upon completion

of one hundred thousand repetitions, its influence disappears entirely.

Why Is Authorization Necessary?

If these invocations possess such power, one may ask: *why is formal entry into the spiritual path necessary?*

Many people come to us saying that when their families observed the effects of the invocations upon them, they too wished to recite these formulas. We explain to them:

Spiritual authorization is essential. Without it, a person resembles someone holding a plastic sword while attempting

to fight a ferocious dragon. Every strike he delivers only increases the dragon's rage and aggression.

Indeed, some individuals attempted to recite these invocations without authorization, and soon afterward experienced adverse effects—such as corrupt imaginings, depression, agitation, inner instability, and a weakening of faith.

Why Is *"La ilaha illa Allah"* the Strongest Invocation?

As mentioned, the greatest head of the dragon is the commanding soul, and

nothing overcomes it except the strongest invocation: ***"La ilaha illa Allah."*** For this reason, it is known as the greatest of invocations, and not everyone can bear it when reaching the stage of thousands of repetitions.

Anyone can say a small number of invocations, but difficulty arises when the count reaches thousands—when the dhikr moves from the tongue to the heart and powerful spiritual states begin to appear. Those without authorization are then exposed to harmful spiritual reactions.

An elderly woman of deep faith once told me, *"I can recite all invocations except*

one." I asked which one. She replied, *"La ilaha illa Allah."* I asked why. She said, "I do not know; whenever I try to say it, my tongue locks."

I explained:

When you say ***"Ya Rahman", "Ya Rahim,"*** or ***"Ya Wadud,"*** you are not striking Satan directly. But when you say ***"La ilaha illa Allah,"*** you negate his existence and falsehood directly, delivering a fatal blow—so he strikes back.

Why Is the Greatest Invocation Given to Beginners?

One might ask: why give the strongest invocation to those newly entering the Spiritual path? Is this not like giving the heaviest weight to someone on the first day of weight training?

The answer is that the matter here is entirely different. ***At the moment of Bayʿah, the light of the covenant enters the seeker's heart and places the dragon of the soul into a complete state of unconsciousness, creating a golden opportunity to sever its heads without danger.***

We previously discussed the light of the Bayʿah and mentioned the story of the canaries singing during the Bayʿah of two women—how even birds sensed the descending light.

As long as the dragon is unconscious, the best course is to strike its strongest head immediately. For this reason, the seeker begins from the very first day with ***"La ilaha illa Allah."***

The Duration of the Dragon's Unconsciousness

Through repeated experience with seekers, many have noticed that the

state of calm and tranquility felt after the Bayʿah begins to diminish after forty days.

Some likened this to a child learning to ride a bicycle: in the early weeks, the child feels the father holding the bike from behind. After forty days, it feels as though the father has let go, the bike begins to wobble, and if balance has not yet been learned, the child falls.

The number forty carries deep spiritual significance.

A woman newly initiated once told me she had seen a black snake attacking her in a dream. When we checked the date of her Bayʿah, she said, “Yesterday was

exactly the fortieth day after the Bayʿah." Others later reported seeing the same dream precisely on the fortieth day.

If we assume that the light of the Bayʿah keeps the dragon unconscious for forty days, then the seeker should use this period to cut off the two greatest heads:

- The commanding soul, through one hundred thousand ***"La ilaha illa Allah,"***
- And the self-reproaching soul, through one hundred thousand ***"Allah."***

To accomplish this, it is recommended that the seeker recite:

- One hundred thousand ***"La ilaha illa Allah"*** over twenty days,
- Then one hundred thousand ***"Allah"*** over the following twenty days.

This requires reciting five thousand invocations daily. If one thousand repetitions take less than twenty minutes, then five thousand require approximately an hour and a half per day. This can be divided into five daily sessions or arranged in any manner suitable to the seeker.

This is the ideal program. Those whose circumstances do not permit it should recite according to their capacity.

The Benefits of the Invocations and an Example of the Thirteenth Dhikr

The example of the many-headed dragon was presented merely as a mental illustration. As for the invocations themselves, they possess **real and tangible benefits**.

Among the most significant of these is the **thirteenth dhikr**: the recitation of **one hundred thousand repetitions of *Surah al-Ikhlaṣ*.**

It is stated in the table of invocations that its benefit is:

"That Allah forgives the person and his parents."

I have personally witnessed individuals who saw, in their dreams, one of their deceased parents appearing in torn garments or garments stained with blood—an indication of a difficult state in the intermediate realm (barzakh).

Yet after completing one hundred thousand recitations of *Surah al-Ikhlaṣ*, they saw that same parent again, dressed in clean white garments, in a state of joy and relief. This clearly indicates the

descent of Allah's mercy and forgiveness upon them, and confirms the truth and greatness of this noble invocation.

Dhikr and Charity: The Greatest Gifts Offered to the Deceased

Dhikr and charity are the **two greatest means** of benefiting the dead.

To bring this matter closer, I recount something that happened to me personally:

Some time ago, I gave charity with the intention of goodness for the soul of my late mother, may Allah have mercy on

her. I helped a person who was in need of a surgical operation.

The following day, a woman from distant relatives called me and said that she had seen my mother in a dream. She was wearing a green silk garment, with golden bands on the sleeves like those found on the uniforms of officers, and she was holding a gold watch.

She raised the watch and said to her: *"Look... look at what my son has bought for me!"*

This vision corresponds with what the Qur'an mentions regarding the clothing of the people of Paradise, in *Surah al-Insān* (76:21):

"They will be adorned with garments of fine green silk and brocade."

That is, they are clothed in garments of delicate and rich green silk.

The Hidden Laws of Divine Blessing (Barakah)

One of the most essential elements in the advancement of seekers on the spiritual path of spiritual knowledge is a sound understanding of the true nature of blessing and the laws that govern it. What follows is a brief introductory overview of this subject.

Many of the events that unfold in our daily lives are, in reality, the result of metaphysical and spiritual truths that remain unseen by the physical eye. Yet, despite their invisibility, their effects manifest clearly and tangibly in the material world. Sheikh Mahmud

Shabestari alluded to this profound reality in *Golshan-e Raz* when he said:

"Everything that appears in this world
is nothing but an image of the sun of that other world."

People Accompanied by Misfortune

There are individuals who appear to be constantly accompanied by misfortune. If they are students, they are the ones expelled from class whenever disorder breaks out collectively.
If a stone falls from a building, it lands precisely on their car.
If an error occurs at work, the blame

falls upon them—even when they bear no responsibility.

Across different cultures, such people are described by various terms: "unlucky," "ill-fated," or "devoid of blessing."
In American culture, they are often referred to as "losers."

More than a hundred years ago, an author in America wrote a book in which he interviewed the most successful figures of his time—families such as the Kaisers and the Rockefellers—and asked them about the secret of success. All of them concurred on a single piece of advice:

“Do not associate with people who lack blessing, and do not work with them.”

These were economic geniuses who, through lived experience, arrived at a vital principle—one that every seeker must carefully heed.

Who Are the People of Misfortune?

At times, a person may feel that “luck has turned against him.”
If he reflects carefully, he will realize that such periods often coincide with a change in his inner state or behavior. I myself have lived through such an experience.

During my university years—after attaining a good level of academic and material success—pride entered my heart. I began to think that I was “clever” enough to take shortcuts and reach the summit all at once. The result was a complete collapse of blessing.

An examination that I knew thoroughly—I filled out the answer sheet incorrectly.
An important appointment with an influential person—I lost his phone number.
Filming an entire wedding—only to discover later that the film had not been properly placed.

Repeated traffic accidents—as though cars were being deliberately sent to collide with mine.

I even became afraid of driving, constantly looking left and right to avoid an accident. Yet despite this caution, while standing at a traffic light, a car crashed violently into me from behind, pushing my vehicle forward like a piece of metal. The driver behind me was more shocked than I was and could not understand how such an accident had occurred. Later, it became clear that he too was a man afflicted by misfortune.

When I realized that matters had taken an abnormal turn, I began to examine myself: my goals, my companions, and my way of life. I then initiated changes, both inwardly and outwardly. Gradually, my life returned to its normal state, as though blessing had returned once again.

At that time, I knew nothing of the laws of blessing. Yet because I had previously been among those of “good fortune,” returning to proper conduct restored what I had lost.

Awareness of the Laws of Blessing

These laws draw our attention to matters that we may have previously overlooked, yet which have a direct and tangible impact on our daily lives. According to these laws, there are certain things we must avoid:
places we should not enter,
people whose company we should not keep,
foods we should not consume,
and actions we should not engage in.

For each of these carries a hidden spiritual effect—either attracting blessing or causing its removal.

In light of these laws, we come to understand that unblessed wealth or food devoid of blessing, when brought into our homes, can lead to misfortune and the loss of blessing for all members of a household. There are many details related to this matter, which we will address later.

Yet the essential questions remain:
What is blessing?
Who are those who are devoid of blessing?
And what are the characteristics of unblessed food and unblessed places?

First: What Is Blessing?

The word *blessing* is frequently spoken on people's tongues, yet most are unaware of its precise meaning.
People say, "May Allah bless your wealth."
They describe food that suffices for seven people though prepared for five as "blessed food."
And they say of money that vanishes quickly, "This is wealth without blessing."

Among the people of spiritual knowledge, however, blessing carries a more exact and profound meaning.

Through the purity of their hearts and the refinement of their spiritual perception, the gnostics sense a luminous energy that flows from certain people, places, or objects—an energy that ordinary people do not perceive. The Messenger of Allah ﷺ said:

"Beware of the insight of the believer, for he sees with the light of Allah."

Thus, a spiritually grounded Sufi, when he looks at a person, is able to discern whether that person carries blessing or not. When he enters a place, he experiences either ease or constriction—sensations not felt by ordinary people.

And when he eats food, he does not perceive its taste alone, but also its light and its spirit.

This subtle energy is what the people of the Spiritual path call *blessing*.

Second: The Nature of Blessing

Blessing is a spiritual and metaphysical energy that exists within human beings, places, foods, objects, and even certain circumstances.

Just as the human being is composed of both a material dimension and a spiritual one, the body is nourished by material energies—such as sugars,

proteins, and carbohydrates—while the soul is nourished by the energy of blessing.

When the body is deprived of food, it grows weak.
When the soul is deprived of blessing, it withers and becomes distressed.

For this reason, one may encounter people who adhere to the healthiest diets,
yet still live in states of anxiety, constriction, and inner turmoil.
The cause of this condition is the weakness—or the loss—of blessing.

Third: How Energies Are Stored

Energies can be stored and conveyed through various means.
For instance, a piece of iron may acquire magnetic properties through contact with a magnet, even though it is not itself the original source of that energy.

In a similar—though not scientific—sense, blessing may be understood as a form of spiritual energy, possessing its own subtle mechanisms of preservation, activation, and renewal.

This comparison is intended as an analogy rather than a physical

equivalence; it serves to illustrate how unseen realities can exert influence and be transmitted, much like electromagnetic energy operates through fields that are invisible yet effective.

Fourth: How Blessing Is Acquired

Blessing has many spiritual paths through which it is generated and acquired. Among the most important are:

1) Blessed Actions

Throughout history, religions have called people to actions that increase

blessing—known in the Sacred Law as righteous deeds—such as:
worship of Allah, helping the poor and needy, reconciliation, and acts of kindness.

These actions grant their doer an immediate sense of spiritual tranquility.

2) Blessed Words

Words spoken with sincerity, goodwill, and guidance,
as well as invocations and supplications, all generate blessing within the heart.

By contrast:
backbiting, slander, exposing people's

secrets, false accusations, and lying
all extinguish blessing immediately.

3) Blessed Thoughts

Thoughts that kindle light, tranquility, and serenity in the heart
are called blessed thoughts.

By contrast, focusing on people's faults, harboring suspicion,
and entertaining hostile or envious thoughts all drain and extinguish blessing.

4) Keeping Company with the People of Blessing

Among the greatest gateways to blessing is keeping company with those

endowed with blessing. Hereafter, they will be referred to as the People of Blessing.

Keeping their company ignites inner peace, love in the heart, longing for goodness, sincerity, vitality, and light.

Whoever possesses these qualities is a believer—even if his outward appearance does not immediately reflect it.

For this reason, it is strongly advised to accompany such people, sit with them, and work alongside them.

People Devoid of Blessing and Their Characteristics

eople who lack blessing are those whose company and closeness lead to a loss of spiritual vitality and inner tranquility.

Their presence stirs negative thoughts within the soul and plants hypocrisy, backbiting, slander, foul speech, and corrupt discourse. They nourish tendencies toward evil, hostility, laziness, idleness, and self-centeredness, and they may lead a person toward pessimism about Allah, weariness of life, and—at times—even thoughts of suicide.

Whoever carries these traits is devoid of blessing, even if outwardly he appears religious or imitates the people of righteousness. Keeping company with such individuals or partnering with them in business and work is a **deadly poison** that brings irreparable harm to those involved.

If someone maintains relations with such people out of compassion or with the intention of reform, he must exercise great caution, for dealing with those who lack blessing requires an abundance of blessing and a high level of spiritual insight—something beyond the capacity of most people.

Characteristics of the People of Blessing

People endowed with blessing are recognized by clear signs:
moist, luminous eyes and a penetrating gaze;
the radiance of the aura surrounding their faces; gentleness, tenderness of heart, humility, and reverence. Even animals—such as dogs and others—rarely attack them, and young children, whose spiritual eyes have not yet been veiled by the distractions of the world, are naturally drawn to them and feel more at ease with them than with others.

Characteristics of Those Devoid of Blessing

Those who lack blessing are recognized by:
dull, lifeless eyes; a murky facial aura; emotional rigidity; hardness of heart; and selfishness. By “murkiness of the aura,” what is meant is **not skin color**. A man may be dark-skinned yet possess a luminous aura, while another may be fair-skinned yet have a lifeless aura. The aura is perceived through **spiritual insight**: whoever possesses purity of soul or has been granted inner vision by Allah can perceive or discern it.

Ordinary people do not see the aura, but they **feel** it. They sense that the face of a person of blessing is radiant, while the face of one devoid of blessing feels dark and heavy. For this reason, seekers who have advanced in spiritual knowledge avoid the company of those lacking blessing, except in cases where there is a clear purpose of guidance or spiritual training. Some luminous souls are so affected by proximity to such people that it is as though they are harmed by a decaying corpse; some even report that after shaking hands with a person devoid of blessing, they sense a lingering **repulsive spiritual odor** on their hand.

Blessing in Objects and Places

Blessing is not confined to people alone; it may also be present in objects, places, and possessions. A person endowed with great blessing leaves traces of spiritual light and subtle energy in the home in which he lived, in his grave after death, and even in the objects he touched or used during his life.

For this reason, people preserve the prayer beads of a spiritually realized person, his cap, or a piece of his clothing, seeking blessing through them, for such items retain traces of his spiritual grace.

Conversely, objects associated with individuals devoid of blessing gradually become emptied of blessing themselves. Merely touching or keeping such items may lead to a diminishment of one's own blessing. One who has attained higher spiritual ranks may look at a shoe and say, "This belonged to a person of a luminous heart," or, "This belonged to a corrupt individual."

It is related that a group of corrupt people once visited a sheikh of the Tariqa. When one of the spiritually realized disciples saw their shoes at the entrance, he became angered and said, "Shall I tell you how many of the owners

of these shoes will be among the people of Hell?" The sheikh rebuked him and commanded him to remain silent.

Remaining in places of corruption and sin weakens blessing and damages spiritual energy. By contrast, wholesome environments—such as gatherings of remembrance, mosques, and the homes of spiritually realized and righteous people—imbue the human spirit with light and tranquility, much like a magnet imparting its force to iron.

Corrupt places steeped in disobedience produce constriction, inner turmoil, and the loss of blessing.

Their effects include hardness of heart, anxiety, despair, excessive attachment to the world, weakened faith, and an inclination toward materialistic desires.

Some people attempt to escape this constriction by plunging into major sins, turning to alcohol or drugs, or spending their nights in gatherings of frivolity and heedlessness. Yet such efforts only deepen the darkness they seek to flee.

As for places frequented by people of blessing—such as the graves of spiritually realized individuals—they acquire multiplied blessing through the light of those who rest there and the righteousness of those who visit them.

Just as a person senses decay upon entering a dark and damp forest, so too does an advanced seeker feel intense constriction in the home of a corrupt individual and avoids such places whenever possible. And although a person of blessing may illuminate a dark place by his presence, doing so can drain his own blessing and leave a negative effect upon him.

Purifying Homes Through Remembrance

Among the best means of increasing blessing within a home is the establishment of collective gatherings of dhikr in it. Likewise, attending gatherings of remembrance in Takiyas (Zawiyas) and mosques helps a person renew his spiritual energy and lifts from him the heaviness of misfortune. For this reason, people feel great ease when visiting sacred places, and they feel constriction when entering places of sin.

The Effect of Food on the Seeker's Spiritual Conduct

One of the most influential factors in the progress of a seeker on the spiritual path is the nature of the food he consumes. Most people give little attention to this matter, whereas the leading figures of the Tariqa—much like athletes who carefully regulate their diet—maintain strict vigilance over what they eat.

They do not eat in just any household, nor do they consume food unless they are confident that it is lawful, wholesome, and prepared by a sincere believer who earns his livelihood

through lawful means. If the owner of a house is involved in usury, theft, fraud, or has acquired his wealth unlawfully, the leading figures of the Tariqa are reluctant even to enter such a home and will under no circumstances partake of its food.

They likewise avoid processed meats such as sausages and cold cuts, as well as any meat of doubtful origin or that may contain blood or untrustworthy ingredients. When intending to eat in a restaurant or public establishment, they first observe the owner and those who prepare the food. If their appearance does not inspire reassurance, or if the

establishment is devoid of customers, they refrain from eating there—for places endowed with blessing naturally attract people, much like magnets drawing iron.

The leading figures of the Tariqa discern the blessing of food through its subtle qualities, just as ordinary people judge its quality by color and aroma. As the spiritual states of the gnostics deepen, they perceive what may be described as a “spiritual scent” or an “inner hue” within food, by which they recognize whether it carries blessing or not.

An Experience with One of the Senior Dervishes of the Kasnazani Tariqa

For many years, I lived in close companionship with one of the well-known dervishes of the Kasnazani Tariqa, Khalifah Arif, who clearly possessed these subtle spiritual senses.

On one occasion, a group of dervishes and I went to visit a man whose household appeared to be devoid of blessing. He was a very wealthy individual and received us generously, offering cream-filled cakes that appeared elegant, fresh, and inviting.

As the sweets were placed before us, Khalifah Arif quietly leaned toward us and, without the host noticing, said in a low voice,
“Do not eat; it is not suitable.”

Everyone obeyed—nearly twenty men—except for one individual who ignored the warning and ate a piece. Within half an hour, he was struck by severe nausea and intense stomach pain.

Later, when Khalifah Arif underwent surgery to remove cataracts from his eyes, he made a remarkable remark: “The intellect of my eyes has weakened.”

By this, he did not mean physical sight, but rather the inner spiritual faculty of vision—the subtle perception through which such realities are discerned.

Unblessed Food and Blessed Food

Unblessed food includes:

• Food that is unlawful in its source or in the manner of its preparation.

• Food whose ingredients were prepared by individuals devoid of blessing, such as those engaged in usury, theft, fraud, or deception.

• Food that is cooked or served in places lacking blessing.

Blessed food, by contrast, includes:

• Food over which supplication has been recited, such as vowed offerings made with sincere intention.

• Lawful food whose ingredients were prepared by blessed believers who earn

their livelihood through lawful means.
• Food that is cooked or served in pure and blessed environments, such as mosques, Takiyas, and the homes of the righteous and spiritually realized.

Seekers on the spiritual path usually avoid consuming vowed food when the donor is unknown. This caution is related to a subtle spiritual matter known as "*disgracing manifestations,*" through which a person's inner state or moral condition may leave an unseen imprint upon what he offers.

Types of Extraordinary Phenomena

Extraordinary phenomena are acts that transcend the ordinary and mainly fall into five principal categories:

1) Miracle (Mu'jizah)

That which appears at the hands of the Prophets by the power of Allah, as proof of the truth of their Prophethood.

2) Spiritual Grace (Karamah)

Karamah refers to extraordinary occurrences that appear through the righteous servants of Allah by His power, as an honor to them and as a manifestation of their spiritual rank,

without any claim to Prophethood or independent authority.

3) Divine Assistance (Ma‘unah)
That which occurs at the hands of ordinary people through the blessing and intercession of spiritually realized individuals. Most of the extraordinary occurrences experienced by dervishes fall into this category.

4) Disgracing Manifestation (Ihanah)
An extraordinary occurrence that Allah brings about through His enemies in order to expose their falsehood and disgrace their claims—such as when a person places his hand upon a sick individual and the illness worsens rather

than improves. This is among the most dangerous matters related to unknown vowed food.

5) Deceptive Enablement (Istidraj) That which occurs at the hands of the followers of Satan, such as sorcery, charlatanry, and what are falsely referred to as “satanic miracles.”

The Reality of Magic and Its Ruling in the Sacred Law

With regard to magic, the leading exegetes are in agreement that its existence is real and not merely illusory. However, learning it, teaching it, or practicing it is categorically forbidden and counted among the major sins that lead a person to destruction. This knowledge traces its origins to the teachings of devils and disbelieving jinn and represents a spiritual path that leads to disbelief, harm, and spiritual ruin.

Allah Most High made this matter explicit in *Surah al-Baqarah* (2:102):

"And they followed what the devils recited during the reign of Solomon... and they certainly knew that whoever purchased it would have no share in the Hereafter."

This verse stands among the strongest legal proofs demonstrating both the prohibition and the grave danger of magic.

Exegetical Points Based on Authoritative Tafsir

1) Solomon (peace be upon him) Was Never a Magician

Some among the Children of Israel falsely claimed that Solomon ruled

through magic. The Qur'an refuted this allegation by declaring:

"And Solomon did not disbelieve."

Meaning that Solomon neither practiced nor learned magic; rather, he was a noble Prophet, exalted above such false accusations.

2) Devils Are the True Teachers of Magic

The exegetes explain that the devils taught people incantations, talismans, visual deception, illusion, the stirring of discord, and the spread of division among people. These teachings are inseparably linked to disbelief, moral

corruption, and the defilement of the soul through satanic attachments.

3) Harut and Marut Were Sent as a Test, Not to Spread Corruption

The majority of exegetes agree that Harut and Marut were angels sent as a trial. Their mission was to explain the reality of magic, its effects, and the means of repelling and nullifying it. Before instructing anyone, they would clearly state:

"We are only a trial, so do not disbelieve."

That is, they warned people not to cross from mere knowledge into forbidden practice. Their instruction

was intended for warning and clarification, not for encouragement or promotion.

4) The Effect of Magic Is Limited and Subject to Allah's Permission

Both the verse and the exegetes affirm that a magician possesses no independent power to cause harm:

"But they do not harm anyone except by Allah's permission."

This statement establishes the foundational creed concerning magic: it has no effect outside the divine will.

5) The Most Prominent Type of Magic Mentioned: **Separating Spouses**

The exegetes note that the principal

activity of magicians involved sowing doubt, spreading enmity, weakening affection and mercy, and causing separation between husband and wife. Thus, the verse states:

"They learn from them what causes separation between a man and his wife."

This indicates that magic primarily affects emotions, psychological states, and relationships rather than direct physical harm.

6) The Practitioner of Magic Has No Share in the Hereafter

Allah says:

"He has no share in the Hereafter."

Scholars explain that this means the practitioner of magic falls into severe spiritual ruin, deprives himself of Allah's mercy, and may even reach the point of destroying his faith entirely. This represents the gravest warning concerning magic and those who engage in it.

Returning to Extraordinary Phenomena and Explaining "Disgracing Manifestations"

To gain a clearer understanding of the fourth category—*disgracing*

manifestations—consider the following example:

One brother recounted that in their residential complex there was a usurer who outwardly claimed piety and referred to himself as “al-Hajj.” Seeking to deceive people and display false righteousness, he tied a calf near the parking area for several days. When people inquired about it, they were told, “The Hajj intends to offer a great vow.”

After ten days, he slaughtered the calf and distributed the food to hundreds of people. The outcome was that everyone who ate from it fell severely ill, and

supplications made on his behalf turned into curses and resentment.

This is a clear example of what the leading figures of the Tariqa refer to as *disgracing manifestations*: extraordinary occurrences that appear at the hands of people of corruption and arrogance, not to honor them, but to expose them and reveal the corruption of their inner state. For this reason, the leading figures of the Tariqa avoid consuming vowed food when the donor is unknown, for among those who contributed to it there may be someone like that so-called "Hajj," whom Allah disgraced rather than honored.

Supplication Over Food and Water and Its Effect

At first, I did not readily accept the idea that supplication could have an effect upon food or water, since such a matter does not readily submit to direct material explanation. However, on multiple occasions, I witnessed with my own eyes that when certain gnostics recited supplications over water or food, several people were healed through its blessing.

Later on, a rare scientific study emerged, conducted by the Japanese researcher Masaru Emoto. In this study, different samples of water were exposed

to various influences: supplications, kind and positive words, certain forms of music, as well as other harmful and harsh stimuli. The water was then frozen, and its crystalline structures were photographed.

The resulting images revealed that supplication, positive words, and calm forms of music—such as Beethoven's *Pastoral Symphony*—produced harmonious, symmetrical, and beautiful crystalline formations. In contrast, loud and aggressive music, such as heavy metal, led to distorted and chaotic crystal structures. These images remain

available online for those who wish to examine them.

In light of these observations—and considering that approximately seventy percent of the human body is composed of water—it may be concluded that supplication contributes to creating greater harmony and order within the body's structure. Many illnesses, such as cancer, multiple sclerosis, and others, are associated with forms of molecular imbalance; therefore, supplication may assist in restoring a degree of balance within the human system.

The People of Tariqa and the Harmonious Structure of Existence

Because of their constant remembrance, the people of spiritual knowledge possess an inner state that is balanced and harmonious, and they are therefore less prone to the inner conflicts from which most people suffer.

When the inner being is harmonious, all spiritual “vectors” move in a single direction. As a result, the energy of the soul increases and its spiritual frequencies rise. This is why the gnostics enjoy a distinctive stillness and an extraordinary tranquility.

To preserve this state, it is necessary that the food and drink entering their bodies be pure, wholesome, and blessed. If they consume unlawful wealth or food devoid of blessing—food whose inner structure is disturbed—then one of three outcomes occurs:

either they are unable to swallow it at all,

or they experience an immediate spiritual and physical aversion,

or they are adversely affected by it for a prolonged period—said to be up to forty days—during which their spiritual energies decline.

For this reason, the noble Abdul Qadir al-Jilani (may Allah sanctify his secret) said:

"If you eat impure food, then fast until the flesh that was formed from it dissolves, and its corrupt effect leaves your body."

How Blessing Is Lost in Food

To clarify this matter, consider the following example.

If you are a believing farmer who earns his livelihood through lawful means, the wheat you produce will be blessed. When that wheat is ground into flour and delivered to a baker, and the

baker happens to be a corrupt person devoid of blessing, the bread does not become unblessed immediately. However, if the flour remains in his possession for an extended period, the bread produced from it gradually loses its blessing.

For this reason, if a seeker is compelled to eat in the home of a person devoid of blessing, it is preferable for him to limit himself to bread and yogurt—foods that do not remain long with the host—and to avoid chicken, heavily handled foods, jams, pickles, and anything that is likely to

have been stored for a long time in a house lacking blessing.

Actions People Consider Clever but Are in Reality Ignorance and a Loss of Blessing

Some people engage in actions that they imagine to be clever or praiseworthy forms of cunning, while in reality such actions are nothing but ignorance. Through them, they unknowingly forfeit a great measure of blessing.

When someone deceives you or schemes against you, believing himself to be “clever,” and you forgive him

consciously and with insight, then you are in fact the truly intelligent one. For in doing so, that person has—without realizing it—transferred a substantial portion of his blessing to you.

Witnessing the Descent of Blessings

Advanced gnostics, in certain spiritual states, witness the descent of blessings in the form of gentle waves, resembling the heat waves that rise above roads during the summer. Those who frequent Takiyas sometimes observe that seekers experience similar inner states at the same moment—this being a

reflection of the blessings that descend upon them through collective remembrance.

One dervish relates a simple yet profound account:

“I was riding a public bus when it stopped midway and a poor man boarded, clearly in dire need. He asked all the passengers for help, but no one gave him anything. Then he turned to me and said, ‘I am in desperate need—by Allah, help me!’

When he swore by the name of Allah, my heart softened, and I gave him half of what was in my pocket, even though I

myself had very little. He wept, prayed for me, and then got off the bus.

"At that very moment, I saw waves of blessing descending upon me from the ceiling of the bus, like heat waves. They began to fall like snowflakes upon me and upon those around me—two seats to my right and left, and in front of me and behind me—and they continued descending for many hours before finally ceasing."

This vision illustrates the collective nature of blessing, and how its descent may extend beyond a single individual to encompass all those who are present within its spiritual field.

Dear Reader, please note that what has been mentioned here regarding the ebbing and descent of divine blessing is not speculative or symbolic, but rooted in lived experience. I have heard numerous accounts from people of the Spiritual path concerning this reality, and on several occasions I myself have witnessed it with clarity. Allah willing, I will elaborate further on these observations in future works.

Blessing as a Power with a Cumulative Effect

Just as light increases with the multiplication of its sources, blessing likewise grows, accumulates, and intensifies.

When a single person performs a righteous deed, engages in remembrance, or carries out an act of worship, those around him—and even the ground upon which he stands—partake of that blessing. When two people pray or engage in remembrance together, each benefits not only from his own worship, but also from the

worship of the other, thereby doubling his share of blessing.

For this reason, the Sacred Law places strong emphasis on collective acts of worship—such as congregational prayer, the rites of pilgrimage, and collective remembrance—due to their immense effect in accelerating spiritual ascent and purifying the heart. Within the Tariqa, seekers customarily hold one or two collective dhikr gatherings each week. These gatherings are exceedingly blessed and exert a profound influence on the seeker's spiritual progress.

Some seekers, through their consistent observance of litanies, worship, and

remembrance throughout the week, accumulate abundant blessing. Others then attend the gathering and benefit—beyond the effect of the collective dhikr itself—from the blessing carried by those present.

The effect of collective worship cannot be equated with that of individual worship. If ten people gather for one remembrance and each recites it ten times, this is not the same as a single individual reciting it one hundred times alone. Collective blessing is concentrated; it enters the heart swiftly and with a force comparable to a heavy hammer striking away the rust of the

heart. Individual remembrance, by contrast, resembles a small hammer that requires a longer time to remove that rust.

This reality may be likened to a lens:

if light passes through a lens without being focused, it will not heat the paper; but when the light is concentrated onto a single point, the paper may ignite. In the same way, collective dhikr focuses light and blessing upon the heart.

During moments of collective remembrance, blessing descends like light—or like rain from the sky. The leading figures of the Tariqa benefit

from it according to the degree to which they open their hearts and move within their sama. Seekers with long hair allow it to flow freely as they move, as though they were sweeping through streams of descending blessing.

When blessing becomes abundant, visible states may appear upon a person—states well known to the leading figures of the Tariqa—such as repeated yawning, eyes filling with tears and becoming luminous, and a sensation of lightness or gentle weakness. The flowing of tears, in common expression, may result from

the unseen light of blessing entering the seeker's eyes.

For this reason, in gatherings of remembrance we often observe many attendees weeping from inner joy and spiritual stirring, even though there is nothing present that calls for sorrow or calamity. This is a sign of the descent of abundant blessing. Some newcomers may find this strange and assume it to be affectation, yet it is a reality repeatedly witnessed by the leading figures of the Tariqa. It is also observed among small children of three or four years of age, who yawn repeatedly, their eyes fill with tears, and they then fall

into a deep calm—a temporary state that passes after some time.

Because the people of spiritual knowledge understand yawning differently from ordinary people, we now turn to an explanation of its various types.

Types of Yawning According to the People of Spiritual Knowledge

1) Physical Yawning

This is the type recognized by physicians: it occurs when the body requires more oxygen or when a person experiences fatigue.

The leading figures of the Tariqa, however, regard this yawning as a message from the body to the soul, saying:
“Your vehicle for the journey is in need of rest and renewal.”
To ignore this message is like neglecting the mount that carries one toward the destination.

2) Spiritual Yawning

This type may occur during dhikr, recitation, or while attending gatherings of light.
The leading figures of the Tariqa consider it a sign of the release of negative energies and the discharge of

the heart's heaviness.
In this sense, yawning resembles a gentle breeze that cleanses the mirror of the heart.
Whoever understands this meaning continues his remembrance with calmness and inner certainty.

3) Contagious Yawning

This is commonly observed in gatherings: one person yawns, and others begin to yawn after him.
The gnostics interpret this as one soul being influenced by another.
If such bodily influence is visible with this degree of clarity, then what of the spiritual influence of a luminous heart

whose light is reflected upon dozens of hearts around it? Hence the saying: “A radiant heart illuminates many hearts, just as one person’s yawn opens the mouths of many.”

4) Satanic Yawning

In some narrations, it is mentioned that Satan enters upon a person through yawning, especially during prayer. This type is not caused by a lack of oxygen or physical fatigue, but rather arises from heedlessness and distraction. For this reason, the leading figures of the Tariqa advise the seeker to close his mouth gently when yawning, seek refuge in Allah, and return to

presence—thus closing the door to this dark breath and restoring clarity to the heart.

5) Yawning of Longing

At moments of intense yearning for nearness to Allah Most High, a seeker may feel a trembling in his breath. A yawn may then emerge, mingled with tears, as though it were a sigh rising from the depths of the heart—through which longing finds expression, and a gate of tranquility and ease is opened.

Living Testimonies from Participants in Spiritual Programs

To deepen understanding, we present two authentic testimonies from brothers who participate in gatherings of dhikr and sama. These accounts faithfully convey the effect of blessing at the moment of its descent and point to shared experiences repeatedly witnessed by the leading figures of the Tariqa.

Testimony One

"Peace be upon you, dear brothers. Every time I enter this gathering and listen to the audio recordings, I feel as though an electric current passes

through my entire body. A sensation resembling intense cold overtakes me, I yawn repeatedly, and tears flow from my eyes without any intention on my part. I have attended many gatherings, yet what occurs to me here has never happened elsewhere; even if I were to sit in those gatherings from morning until night, my eyes would not shed tears. It is a wondrous experience, and I ask Allah to grant everyone the blessing of tasting it."

Testimony Two

"Peace be upon you, and I pray that you are all in good health and that your light increases day by day. Yesterday,

while sending prayers upon the Prophet ﷺ, I experienced repeated yawning and an abundance of tears, after which sleep suddenly overtook me. Although my home was not quiet, I awoke shortly thereafter feeling an extraordinary ease, as though a great burden had been lifted from my shoulders. I looked at the clock and found that I had slept for only fifteen minutes, yet I rose as though I had slept the entire night. I have not experienced this beautiful state except in this gathering, and I ask Allah to reward you all with goodness."

Returning Now, Beloved Ones, to the Topic of Blessing

Among the greatest actions that attract blessing are honoring one's parents and serving one's family, feeding people, and assisting the poor and the needy. It is related from the great Ghawth Abdul Qadir al-Jilani (may Allah sanctify his secret) that he said:

"I have not seen any deed more beneficial than feeding people."

Among the practices of the Tariqa that help the seeker increase his share of blessing are fasting two recommended days each week and maintaining continual ablution. Likewise, standing in

prayer during the night is among the greatest sources of blessing; those who rise to remember Allah in the darkness of night appear to the people of inner sight like shining stars scattered across the sky.

Guarding the Tongue and the Gate Through Which Blessing Exits

The mouth is the greatest outlet through which blessing may depart. For this reason, guarding the tongue is among the most powerful means of spiritual ascent. A single misplaced or sinful word may be uttered with ease, yet it can ignite immense turmoil and cause far-reaching harm. Accordingly, the people of spiritual knowledge place strong emphasis on silence and regard it as a foundational pillar in the purification and refinement of the soul.

Anger and Its Effect on Blessing

Among the actions that diminish a person's own blessing—while at times causing blessing to descend upon those around him—is anger. Those who are frequently overcome by anger are often people of diminished blessing. For this reason, the seeker must strive against his own lower self to restrain anger and to safeguard the light of his heart from being extinguished.

Identifying the Areas of Deficiency Within the Self

One of the most effective methods of rebuilding the self is for the seeker to envision blessing as light. He then examines the faculties of his being and asks:

which of them is darkest, and which stands most in need of illumination?

If he harms people with his tongue or engages in backbiting, then let him illuminate his tongue with good speech and love for creation.
And if his hands have ever reached toward unlawful wealth or the

oppression of others, then let him purify them through charity and acts of benevolence.
The same principle applies to all the other limbs.

Blessing as an Inner Energy for Spiritual Ascent

Blessing—as mentioned earlier—is a form of metaphysical energy that the seeker requires in order to ascend and attain higher degrees. The reference to *degrees* here is not metaphorical, for those who are with Allah possess spiritual ranks, much like ranks within

an army, and this reality is explicitly affirmed in the Qur'an.

It is narrated that Bayazid al-Bistami foretold—more than a century before the birth of Abu al-Hasan al-Kharqani—the coming of that noble sheikh, and stated that his rank would be three degrees above his own.

Just as an officer in an army does not receive a new rank except after fulfilling specific duties and completing required training, so too in the inner realm: the seeker does not rise to a higher station except through adherence to the Sacred Law, acting upon the commands of the Tariqa, and acquiring blessing.

And just as sincerity and a commander's trust are prerequisites for the granting of a military rank, likewise in the inner realm: sincerity, truthfulness, and the *nazar* (spiritual gaze) of the sheikh are the essential keys.

Spiritual Energy and the Rise of Vibrations

As blessing increases, the seeker's inner energy rises, and spiritual vibrations intensify until they reach exceedingly high levels—comparable, by way of analogy, to the speed of light. At this stage, the seeker may feel as though he

has stepped beyond the ordinary limitations of time and space. From this state arise:

• inspiration and truthful inner perceptions that appear in some people of elevated spiritual energy (a form of movement through time), and
• the phenomenon attributed to spiritually realized individuals known as the "*folding of space*," referring to an extraordinary capacity for movement across distance.

Albert Einstein's theory of relativity alluded to changes in the nature of time and space as one approaches the speed of light. This comparison is employed

here solely for conceptual illustration and analogy, not as a definitive scientific explanation.

The Gaze of the Spiritual Guide: The Greatest Source of Blessing

Among the greatest sources of blessing on the spiritual path is the gaze of the spiritual guide.

This reality may be illustrated through the metaphor of spiritual existence as a balloon. When a seeker loves his guide with sincere and truthful love, a channel of light is formed between the seeker's spiritual heart and the heart of the

guide. If the seeker strives with sincerity, and the guide looks upon him with acceptance, blessing flows through this channel—like air filling a balloon—causing the seeker to rise into higher horizons of spiritual growth.

For this reason, those seasoned in spiritual knowledge regard love, loyalty, and inner attachment to the guide as among the strongest and most essential foundations of spiritual advancement.

The Inner Consequences of Losing Blessing Through Corrupted Attachment

After understanding how blessing is conveyed through love and inner connection, one can also understand how it may be diminished or lost through certain forms of behavior.

Consider the following example.

A modest woman—committed to prayer, charitable in nature, and rich in blessing—attends a social gathering. Through inappropriate clothing or behavior that conflicts with modesty, she becomes an object of attraction for

morally corrupted individuals. Such individuals resemble balloons riddled with holes—outwardly inflated yet inwardly empty. When they attach themselves to her through lustful desire, each one draws away a portion of her blessing, much as a leech draws blood from the body.

The blessing absorbed by such corrupted souls does not benefit them, for their inner structure has already been damaged by wrongdoing; whatever blessing they receive quickly dissipates.

As for the woman, she awakens the following day spiritually depleted. She

experiences anxiety and constriction, profound exhaustion and aspiritual pathy, heaviness of the heart, excessive sleepiness, loss of confidence, and a painful sense of being unloved or unaccepted.

The root of all these effects lies in what befell her blessing on the night before.

A Testimony from One Endowed with Inner Vision

One of the seekers who possesses inner, visionary perception relates the following account:

“I was walking near the sea when I saw a young woman dancing among a group of young men, her movements provocative and displeasing to Allah. She believed she was engaging in something harmless and simple. Yet in the inner, unseen realm, I saw those men clapping around her with lust and heedlessness, like wolves encircling a weak lamb, tearing at her inner being.”

He then adds:

“If that girl were later to suffer from psychological—or even physical—illnesses, it could well be the consequence of that unseen violation

she endured that night without realizing it."

The Effect of the Gaze in Depriving One of Blessing

For this reason, young people who enter the spiritual path—those who have attained blessing through repentance and remembrance—are advised to guard their gaze with great care. An unlawful look gives rise to attachment within the heart, and such attachment swiftly drains blessing.

Hence, the people of inner knowledge have said:

"The eye is one of the greatest gates through which blessing is lost."

Even more harmful is direct eye contact between a man and a woman when it is accompanied by impure intention, for it resembles an electrical outlet that discharges a person's inner energy in an instant. For this reason, those who are negligent in guarding their gaze rarely retain blessing, regardless of the extent of their worship or the abundance of their outward good deeds.

Where Is Blessing Acquired?

Seek blessing—may Allah have mercy upon you—by gazing upon the faces of Allah's righteous servants, by looking into the eyes of people of light, and by striving to hold a place within their hearts. Such encounters nurture the soul and increase one's share of blessing.

At the same time, **beware of being accepted, admired, or sought after by corrupt individuals. For many people—despite their charity and outward goodness—lose their blessing because dark-hearted souls become attached to them,** drawing away what they themselves do not possess.

The Role of Love and Longing in Attracting Blessing

One of the most powerful forces in drawing blessing toward a person is the presence of love and sincere longing within the heart.

The poet Jalal al-Din Rumi expressed this truth beautifully when he wrote:

"Ask for a little water, and plant thirst within yourself,
until water bursts forth from above you and beneath you."

Here, attention is drawn to the factors that awaken genuine longing within the human heart.

The work carried out by the spiritual guide at the moment of initiating a seeker resembles the work of a physician striving to revive a patient on the verge of death. The physician first connects the patient to an oxygen tube, pumping air into the body until signs of life reappear. Once breathing resumes, nourishment is then provided so that healing and restoration may begin.

In the same manner, the transmission of light and blessing from the guide to the seeker is dependent upon love and longing. The stronger the seeker's love and desire, the greater the portion of light and blessing he receives. In other

words, the more intense the force of attraction within the seeker's heart, the more powerfully the guide's light flows toward him.

How Can One Increase This Longing?

In daily life, countless desires awaken various forms of love and attraction. When a person satisfies every demand of the lower self, the heart's capacity for spiritual attraction weakens, and thirst and yearning gradually fade.

A person may wish to remain in bed until late morning and neglect the dawn

prayer, to cast a forbidden glance, to watch inappropriate images, or to consume unsuitable food. When every desire is indulged, the inner force of longing is extinguished.

To cultivate this force, one must resist the impulses of the ego. If the soul craves cold water, let one drink warm water instead. If it wishes to remain in bed, let one rise earlier than usual. If it longs for sweet delicacies, let one suffice with bitter tea. During the night prayer, if the ego yearns for a soft and warm bed, let one sit upon the hard ground in discipline. And during remembrance, if

the soul seeks ease, let one kneel with humility and effort.

Through such self-discipline, longing grows stronger within the heart, preparing it to receive the flow of blessing and light, and expanding its capacity for a deeper and purer connection with Allah.

Another powerful means of cultivating longing is charity and generosity. Yet for giving to have a true effect, **it must come from something a person genuinely loves and is attached to**; otherwise, it carries little transformative power. As the Divine Scripture states in meaning:

"You will never attain true goodness until you give from that which you love."

The greater the longing within the heart, the swifter and more powerful a person's spiritual progress becomes. For this reason, pure and honorable human love often serves as a gateway to divine love, as it awakens the heart's capacity for desire and direction.

Practices That Awaken Longing

Among the most important practices for cultivating longing on the spiritual path are retreat and extended periods of seclusion. Fasting is also among the

greatest of these practices; seekers, in addition to the obligatory fasts, often fast two days each week in accordance with the Prophetic tradition. On the evenings of those days—when longing is at its strongest—they gather for collective remembrance.

During collective remembrance, those whose love and longing are more intense receive a greater share of blessing and light. For this reason, **it is recommended that those who have fasted avoid overindulgence at the breaking of the fast, so that they enter the gathering with hearts that are more thirsty, receptive, and inwardly alert.**

It is noteworthy that individuals who naturally struggle with appetite or weight often advance rapidly at the beginning of the Tariqa, because they are in continual struggle with desire. This restraint generates a powerful longing that opens the channels of blessing and light within the heart. By contrast, some people avoid major desires yet feel no longing at all—they love nothing, desire nothing, and find joy in nothing. Such a state is unsuitable for the spiritual path, for without love and longing there is no inner engine for movement and ascent.

These individuals must therefore strive to revive love within their hearts. And the highest, purest, and most noble direction for love is love of Allah, love of the Messenger of Allah ﷺ, and love of the spiritual guide.

A Spiritual Story about Longing

A seeker once came to his guide and asked:
"My master, how can I behold the Messenger of Allah ﷺ in my dreams? Show me the spiritual path."

The guide smiled and replied:
"Eat fish in abundance for three days,

and do not drink water during that time. Then return to me."

Fish intensifies thirst, thereby awakening the force of longing within the soul. The seeker obeyed and returned after three days. The guide then asked:
"Did you see anything in your sleep?"

The seeker answered:
"Yes. Each night I saw myself standing beside a pool of water, drinking greedily, seized by a thirst I could not resist."

The guide said calmly:
"That is it. When your longing to see the

Messenger of Allah ﷺ becomes like your thirst for water, you will see him. The spiritual path of vision is the spiritual path of thirst and longing, not the spiritual path of imagination."

The Hidden Power of Words

Before concluding our discussion on blessing, it is essential to reflect upon words and their hidden power.

Every word a person utters generates a vibration within the universe. Some conversations uplift the soul and bring clarity, while others weigh upon the heart and cast it into darkness. The Holy

Qur'an revealed this reality more than fourteen centuries ago, stating in meaning:

"Not a word does a person utter except that with him is a watcher, ready to record." (*Surah Qāf* 50:18)

Within this worldview, words are energetic entities: some carry light and blessing, while others carry darkness and pollution. What dominates a person's speech ultimately shapes the direction of his inner energy.

Speaking ill of someone—even when driven by anger or resentment—feeds that person's presence within the speaker's own inner world. By contrast,

speaking of love, forgiveness, and faith strengthens these realities within the heart itself.

Backbiting is not merely an ethical failing; it is a form of spiritual corruption that poisons inner energy. It is likened to consuming the flesh of a dead person, meaning that it nourishes the soul with decay and weakens the heart.

By contrast, a good word resembles a luminous tree with firm roots and branches reaching toward the sky. When one says, “Praise be to Allah,” “Glory be to Allah,” or even “Thank

you," a tree of light is planted within the inner being.

Therefore, be mindful of what you speak and what you allow yourself to hear. If you do not love someone, refrain from speaking about them—treat them as though they are absent. Preserve your energy for that which benefits you: love, faith, and service.

Remember: your words are your energy. Do not squander that energy by harming yourself or others.

Why Do Some Evil Deeds Produce Apparently Good Outcomes?

One of the matters that leads some people to doubt the existence of Allah, or the existence of a moral law that holds good and evil to account, is that they observe individuals who do not heed Allah's commands and live in sin and transgression, yet whose circumstances—on the surface—appear better than those of committed and faithful believers.

In this discussion, we will examine this issue in depth, though it first requires a brief introduction.

Generally, human actions and their worldly outcomes can be divided into four categories:

1. Evil actions or sins that produce outcomes that are outwardly harmful.
2. Evil actions or sins that produce outcomes that are outwardly beneficial.
3. Righteous actions that produce outcomes that are outwardly beneficial.
4. Righteous actions that produce outcomes that are outwardly harmful.

The First Category: Evil Actions That Lead to Harmful Outcomes

This occurs in cases where a person commits a crime or a sin and immediately witnesses its consequence in a painful or disturbing form.

Yet what appears, on the surface, to be a calamity is in reality a mercy from Allah Most High. It serves as a warning bell, alerting the person so that he does not persist on a spiritual path of destruction—neither in this world nor in the Hereafter.

Allah Most High clarified this meaning in *Surah al-Sajdah* (verse 21):

"And We will surely make them taste the lesser punishment before the greater punishment, so that they may return."

That is, Allah shows them a portion of punishment in this world before the punishment of the Hereafter, in the hope that they may return to right guidance.

This is what happens to many who have only recently deviated from the straight spiritual path. One who has just begun gambling is often seen to lose rather than gain, and one who has newly entered into theft or bribery may be exposed or afflicted with an illness that

prevents him from benefiting from unlawful wealth.

Allah's action here resembles that of a compassionate guard who sees a car plunging toward a dangerous cliff and digs a small pit in its spiritual path, causing it to stop before the catastrophic fall.

An Illustrative and Moving Story

On a scorching summer day, a small child hurriedly took off his clothes and, laughing joyfully, threw himself into the small lake in front of his home. His mother watched him from the window, delighting in her child's happiness.

As she looked on, she suddenly saw a crocodile swimming toward her child.

Terrified, she ran toward the lake, screaming and calling out to him.

The child turned—but it was already too late.
The crocodile clamped its jaws around his legs and began dragging him beneath the water.

The mother arrived at the final moment and gripped her child's arms with all her strength. The crocodile pulled… and the mother pulled… each struggling against the other with tremendous force. Yet a mother's love

was too great to allow her son to be abandoned as prey.

At that moment, a farmer happened to be passing nearby. Hearing the mother's screams, he rushed toward them and struck the crocodile on the head with an iron tool until it fled.

The child was taken to the hospital, and after two months of treatment he began to recover. His legs were pierced with the marks of the crocodile's teeth, and on his arms were the imprints of his mother's fingernails.

A journalist later came to interview him and asked to see his scars. The child

uncovered his legs with sadness, then lifted his arms with great pride and said:

"But these scratches… I love them! These are the marks of my mother's love!"

The Deeper Meaning

A person should sometimes be like this grateful child:
to look at the "scratches of love" with which Allah tests him in life,
and to contemplate them carefully.

For then he will realize that they are not punishments,
but signs of divine mercy meant to

prevent him from falling—
and that they are, like a mother's fingernails, given to protect him, not to harm him.

The Second Category: Evil Deeds with Apparently Good Outcomes

The second category refers to cases in which a person commits a sin or a crime, yet observes that the outcomes appear pleasing and aligned with his desires.

Witnessing such examples is among the most dangerous factors that lead some righteous people to abandon the

straight spiritual path and adopt a corrupt way of life, for they see—outwardly—that certain people of corruption and sin achieve great worldly success.

Yet in reality, these individuals are in the worst condition before Allah Most High. Allah has explicitly stated in the Qur'an that such people, after a period of material prosperity, are driven toward misery and struck by divine retribution and painful punishment.

This situation occurs when repeated signs are sent to a sinner, calling him to abandon his wrongdoing, yet he ignores

them and persists in his arrogance and corruption.

Allah Most High described this category with clarity in *Surah al-An'ām* (6:44):

"So when they forgot what they had been reminded of, We opened for them the gates of all things, until—when they rejoiced in what they were given—We seized them suddenly, and they were plunged into despair."

That is, when they forgot the warnings directed toward them, We opened for them every gate of worldly gain, so that they might become deluded and transgress further; then We seized them

suddenly, and they were left in utter despair.

In this example, one may imagine that Allah—out of mercy—had placed small pits along the spiritual path of a car racing toward a cliff to warn the driver. But when He saw that the driver persisted stubbornly in his course, He removed all those obstacles and left him to accelerate at full speed toward the end he had chosen for himself.

Why Does Allah Open the Doors of Pleasure and Material Wealth to the Corrupt?

The wisdom behind this is entirely clear.

Consider, for example, a criminal such as **Al Capone**. In his youth in Chicago, he committed countless crimes—extortion, murder, and theft. Yet, like many criminals, he initially lived in poverty, isolation, and deep misery.

His soul had become as rough and hardened as an ox's hide from witnessing so much suffering. If you were to say to him, *"Do not do this, or you will become poor,"* he would reply, *"I am already poor."*

And if you were to warn him, *"Do not do this, or you will be killed,"* he would

answer, *"Death is easier than this miserable life."*

So how does Allah punish such a hardened person—one who is unmoved by threats or warnings?

Allah, in His wisdom, elevates him instead. He opens for him the gates of palaces, wealth, luxury cars, and the most beautiful women. He grants him everything his heart desires, until these pleasures take root deep within him, as a tree sends its roots deep into the earth.

Then, when they have fully settled in his heart, Allah strips him of all of it at once. His heart collides violently with despair, and he is driven into the hell of

this world before the hell of the Hereafter.

This is precisely what happened to Al Capone. He was first afflicted with the painful disease of syphilis. Then all his wealth was confiscated, he was arrested, and he was thrown into one of the most notorious prisons in America—Alcatraz. He spent the remainder of his life in pain and misery, until he died at the height of humiliation and despair.

The Clear Message

If, from this day forward, you see a corrupt man laughing, drowning in

wealth, and looking down upon others, do not grieve. According to Allah's promise, such a person is merely living in the phase before the fall—and his fall is only a matter of time.

Moreover, beyond the punishment of this world, there awaits for such people the punishment of the Hereafter—an eternal punishment that cannot be compared to the suffering of this world, no matter how severe it may be.

A Telling Real-Life Account

One of my acquaintances once said to me: *"I was standing in the street speaking*

with a friend when I saw a man driving an old two-door car, working as a taxi driver. I said to my friend, 'Look at this poor fellow—working as a driver with a car like that!'

He replied, *'Look carefully. Do you not recognize him?'*

By the time I turned to look more closely, the car had already driven away. I asked, *'Who is he?'*

He said, *'Do you not know him? He is so-and-so, the son of so-and-so.'*

When I heard the name, I was nearly struck dumb with shock. This man had once been among the wealthiest people in the city. Every gathering spoke of his

parties, his extravagance, and his excess. One of the most famous stories told about him was that he won forty million dollars in a single night at a gambling table—a staggering and almost unbelievable sum at the time.

The story went as follows: one gambler urgently needed money and offered a vast piece of land—valued at four hundred and fifty million dollars—for sale at one hundred and twenty million dollars to someone sitting at the table. The buyer possessed only sixty million dollars, so he borrowed the remaining sixty million from the very man who today works as a taxi driver.

He lent him the money, and the very next day he collected a full one hundred million dollars in return."

My friend then added: *"Today, that man lives in a pitiful condition, in a small upstairs room above a café, with his addicted son, whose wife left them years ago. The son beats him every night and forcibly takes the little money he earns to spend on drugs."*

He continued: *"Strangely, this man has attempted suicide many times, yet each time he survives in a manner that resembles a miracle."*

I said to him, *"I know the secret."*
Then I recited to him the words of Allah from *Surah Āl 'Imrān* (3:178):

"And let not those who disbelieve think that Our granting them respite is good for them. We only grant them respite so that they may increase in sin, and for them is a humiliating punishment."

Therefore, when a person sees individuals who—outwardly—live lives of comfort and ease despite their rebellion against Allah's commands, he should know that Allah raises them only to cast them down, just as a watermelon is thrown from a great height to the ground. And the longer the period of elevation, the harsher and more crushing the fall.

As for myself, having believed in Allah's justice since childhood, I have

personally followed every case that appeared to involve injustice or an imbalance in the scales. In my entire life, I have not seen—even once—a person who lived upon corruption and falsehood and then concluded his life with a good end. And I am confident that if each of you were to examine your own surroundings, you would arrive at the same conclusion.

What we have described here pertains only to worldly punishment. As for punishment in the Hereafter—upon which all revealed scriptures and all Prophets have emphatically agreed—

that is another matter entirely, and a far greater recompense.

The Third Category: Righteous Deeds That Produce Good Outcomes

As for the third category—where righteous deeds result in good outcomes—this applies most clearly to the general body of believers. These are people who attend to their worldly lives, strive to earn lawful sustenance, adhere to religious rulings, and perform their acts of worship. In doing so, they combine sound management of worldly affairs with faithful obedience.

Many people assume that this represents the ideal model of life.

However, for the righteous and those who reach the higher stations of divine proximity, there exists a fourth level—higher and deeper—which we will discuss later.

The Fourth Category: Righteous Deeds That Appear to Produce Harmful Outcomes

The fourth category concerns individuals whose righteous deeds and acts of worship lead to outcomes that the ignorant and the unreflective

assume to be harmful or painful, whereas in reality they are noble trials through which Allah raises the ranks of His chosen servants.

Those who have attained the stations of righteousness and divine closeness are subjected to intense tests so that they may ascend to even higher ranks with Allah. As for the general believers mentioned in the third category, they too are tested—but because their capacity is limited, Allah is gentle with them and does not subject them to trials beyond what they can bear.

Allah Most High clarified this principle in *Surah al-'Ankabūt* (29:2):

"Do people think that they will be left to say, 'We believe,' and they will not be tested?"

That is, do people imagine that they will be spared testing merely because they profess faith?

According to this verse, trial is a divine law established to distinguish ranks and to reveal the true stations of servants before Allah.

Just as a teacher does not examine an elementary school child with an exam designed for secondary-school students, Allah Most High does not test ordinary people with the trials reserved for the righteous.

For this reason, Allah Most High says in *Surah al-Baqarah* (2:214):

"Or do you think that you will enter Paradise while there has not yet come to you the like of those who passed before you? They were afflicted with hardship and adversity and were shaken until the Messenger and those who believed with him said, 'When is the help of Allah?' Indeed, the help of Allah is near."

That is, you will not enter Paradise until you are tested with trials similar to those endured by those before you—until even the Messenger and the believers with him cried out, *"When is the help of Allah?"* Truly, the help of Allah is near.

The Nature of Trial Among the Righteous

The righteous and those who occupy lofty spiritual stations feel uneasy when they pass through a period without trial, for they know that advancement without testing is impossible, and that no rank is granted except after an examination.

This is precisely like the case of a diligent and outstanding student who is suddenly informed that there will be no examinations. Such a student does not feel at ease, because for him the examination is an opportunity to

demonstrate excellence and to rise to a higher level.

The Prophet ﷺ said that he was the most severely tested among the Prophets, and that these trials were the reason his rank was raised above the ranks of all other Prophets. Likewise, Imam al-Hussein (peace be upon him) offered himself, his family, his wealth, and his companions for the sake of Allah, and Allah granted him degrees befitting his exalted station.

Allah Most High says in *Surah al-An'ām* (6:132):

"And for all are degrees according to what they have done, and your Lord is not unaware of what they do."

Accordingly, when a person departs from this world and enters the realm of Barzakh, each individual enters as soldiers enter their ranks: each according to his degree, and according to the station he earned through his deeds, his patience, and his trials.

In this context, I relate to you a story from the Companions of the Messenger of Allah ﷺ.

It is narrated that one of the Companions came one day to the Prophet ﷺ. The Messenger of Allah ﷺ

noticed that the man had been living in comfort and ease for a long time: he had not fallen ill, his wealth had not diminished, and no distress or hardship had touched him.

The Prophet ﷺ asked him gently:
“Has anything afflicted you—illness, hardship, or loss?
Has any sickness, distress, or calamity befallen you during this time?”

The man replied:
“No, O Messenger of Allah ﷺ, nothing has afflicted me.”

The expression of the Prophet ﷺ changed, signs of concern appeared upon his face, and he said:

"These are blessings whose gratitude has not been tested, and I fear that they may be a form of gradual enticement (istidrāj) for you."

The man was astonished and said: "What should I do, O Messenger of Allah ﷺ?" The Prophet ﷺ replied: "Rush to give charity, for trial never departs from the believer."

The man hastened to give a large amount in charity. A few days later, a minor incident befell him.

He came to the Prophet ﷺ and informed him of what had occurred. The Messenger of Allah ﷺ smiled and said:

“Praise be to Allah, who has averted a great trial from you by means of this small trial.”

Spiritual Retreat and Inner Seclusion

Many people treat these terms as mere devotional practices, yet the truth is that seclusion is among the most powerful means of rebuilding the human spirit.

In seclusion, a person enters an inward journey—a journey that penetrates the depths of his being, where the noises of the world fall silent and the voice of truth rising from within grows louder.

During these limited days, a person distances himself from everything:

• from empty talk,

• from mental conflicts,
• from the pressures of life.

Suddenly, he realizes that within silence there are things that can be heard—
things that can never be perceived amid the noise of the world, no matter how hard one tries.

But… why does seclusion possess such power?
Why is a person able, in seclusion, to transform himself,
to unlock the gates of his soul, and to draw nearer to his Lord?

To arrive at the answer, let us consider a striking scientific example—

an example that will forever change how you view seclusion.

The Scientific Example: Cloning and Unlocking Hidden Cellular Locks

In the world of science, the prevailing belief was that each cell performs only a specific function:
a skin cell produces only skin,
an eye cell produces only an eye—as though every cell were confined to a single, limited role.

Yet one question deeply puzzled scientists:
if every cell carries within it the

complete information required to create an entire organism,
why is it unable to rebuild that organism?

This closely resembles the human soul:
our soul contains immense potential, yet most of it remains locked,
and human beings live using only a small fraction of their spiritual capacity.

For many years, scientists tried to discover how to unlock these hidden locks—but without success. Then a major breakthrough occurred.

One scientist proposed an unusual idea. He said:

“To unlock all the cell’s locks, we must change its environment.
We must remove it from its ordinary conditions.
We must reduce its nourishment until it enters a state of emergency.”

And this is exactly what they did.
They removed the cell from its comfort zone,
cut off its nourishment,
and the cell entered a state resembling near-death.

Yet precisely at this moment, the miraculous transformation occurred: the cell that had previously performed only a single function suddenly opened

its entire genetic reserve,
its dormant capacities were activated,
and it became capable of returning to
the stage of “stem cells,”
which can form skin, eye, heart—and
even rebuild an entire organism.

From this discovery came the birth of
Dolly the sheep in 1996,
the first living being produced through
cloning.

And what does this prove?

It proves that unlocking great inner
capacities sometimes requires a

complete departure from the familiar environment.

Its Connection to Retreat: Unlocking the Gates of the Soul

This is precisely what occurs in retreat and inner seclusion.

When a person steps away from the routine of daily life—from habits, from noise, from pleasures and pressures—and when he spends several days in silence, worship, contemplation, and the remembrance of Allah,
the soul enters a state resembling the positive "emergency state" into which the cell entered. Yet this is not an

emergency of death—it is an emergency of awakening.

In this state:

• **The inner locks are opened**
buried thoughts surface,
inner truths are unveiled,
and a person sees the roots of his problems with clarity.

• **The rust of the soul begins to fall away**
the heart grows lighter,
the mind becomes calm,
and a person draws closer to his true self.

• **Connection with Allah is strengthened**

veils are lifted,
the inner being fills with light,
and the person feels himself drawing nearer to the source of truth.

Seclusion is akin to a cell returning to its original state.
Likewise, in retreat, the human being returns from the clamor of the world to his primordial nature—
to the light that Allah placed within him—
to that true self which is forgotten amid the congestion of life.

Accordingly, retreat is not a dry or rigid act of worship.
Rather, it is a spiritual–existential process
through which a person leaves his familiar environment so that his inner locks may be opened.

And just as the cell releases its latent capacities under specific conditions,
so too does the human soul, in seclusion, reveal its hidden spiritual and divine energies.

This experience has the power to transform a person's life,
to alter his perception of himself and of the world,

and to draw his heart closer to Allah Most High in a way he has never known before.

Seclusion in the Sunnah of the Prophet

The first to establish the spiritual path of seclusion and retreat was the Noble Prophet ﷺ. Before the beginning of revelation, he would withdraw from people and ascend to the Cave of Ḥirāʾ, seeking solitude with his Lord Most High, far from the noise of life—contemplating the creation of Allah and drawing closer to Him—until revelation descended upon him for the first time in that blessed place.

After the advent of revelation, the Prophet ﷺ continued upon this great Sunnah, thereby demonstrating the importance of seclusion and retreat in the purification of the soul and the strengthening of one's connection with Allah, Glorified and Exalted.

The Duration of Retreat

• The minimum period: ten days, as this was the duration of the Prophet's ﷺ retreat.

• **The optimal period: forty** days, as held by many people of the Spiritual path, based on Allah's appointed meeting with Moses (peace be upon

him), during which he remained in retreat for forty nights.

Allah Most High says:

"And We appointed for Moses thirty nights and completed them with ten; so the appointed time of his Lord was completed as forty nights."
(Surah al-Aʿrāf 7:142)

A Program of Spiritual Discipline for Those Unable to Observe a Long Retreat

Those whose circumstances do not allow them to undertake a prolonged retreat may still attain its fruits through the spiritual discipline outlined here.

Spiritual discipline is a form of striving against the self, and it carries distinct inner tastes that illuminate the heart and purify the inner being. Within the Qadiri Kasnazani Tariqa, precise programs have been established for this purpose, among them the following:

General Guidelines

1. Complete abstention from all animal products and their derivatives for the entire duration of the discipline.
2. Gradual reduction of bread consumption, as it has an effect

similar to meat in stimulating desires.

3. Reducing worldly speech and replacing it with remembrance (dhikr).

4. Avoiding excessive eating and excessive drinking of water, as both increase sleepiness and heedlessness.

5. Consuming purely lawful food, free of any doubt regarding its source, for it is closer to awakening the heart.

The Dietary Program for a Ten-Day Spiritual Discipline

Breakfast:

From after the dawn prayer until sunrise.

• A small amount of bread is eaten (approximately the size of two cupped hands), preferably dry bread, together with tea.

• If barley bread is available, it is preferable.

Lunch:

• The same amount of bread, together with fruits and vegetables.

Dinner:

• The same as lunch: bread with

vegetables and fruits. Beginners may consume a small amount of vegetables or legumes—without meat or animal products—cooked without oil (grilled or boiled).

Important Note:

Between meals, eating is strictly prohibited;
only liquids are permitted.

Sleep

Sleeping at 11:00 p.m.,
and waking one hour before the dawn call to prayer.

Fasting

The seeker fasts on Mondays and Thursdays, as well as on the White Days (the 13th, 14th, and 15th) of the lunar month, if they coincide with the days of spiritual discipline.

Conduct of the Seeker During the Spiritual Discipline

• He should not view himself as superior to others, lest his striving be corrupted.
• He should be sparing in speech, laughter, and social interaction.
• He should maintain the prayers at their prescribed times.
• He should strive to conceal his spiritual state, so that no one knows

what he is undertaking.

• He should refrain from eating between meals and limit himself to liquids only.

• He should remain in a state of ritual purity as much as possible.

• He should abstain from marital relations during the days of discipline, in order to strengthen spiritual qualities and subdue egoic traits.

• He should avoid high pillows and soft bedding, sleep on the ground, and refrain from using heavy blankets, so that he remains more alert in worship.

Finally, the seeker should not be disturbed by hunger; rather, he should understand that hunger strengthens the

spirit, weakens desires, and increases the capacity for remembrance and deep contemplation.

Spiritual Supervision and Care

Spiritual retreat requires a teacher and a guardian of the soul. Therefore, the disciple must seek permission from his sheikh before embarking upon any form of seclusion.

Without the guidance of a sheikh who possesses authority in the spiritual realm, seclusion will—without doubt—bring difficulties and disturbances upon the disciple. The spiritual guide is

responsible for the disciple's care; he directs him to the correct spiritual path, protects him from deviation and whisperings, and leads him step by step through this delicate journey.

The Completion of Seclusion and Returning to Society

When the period of seclusion comes to an end, the disciple should return to the outer world gradually—
a calm return, filled with attentiveness to daily acts of worship and remembrance.

It is during this phase in particular that the supervision of the sheikh is essential at every stage of reintegration, so that the disciple remains safeguarded from the dangers of misguidance and the whisperings of Satan.

A Health and Spiritual Advisory

Those who wish to enter this program must first consult their physician to ensure their physical ability, for no one should undertake a spiritual discipline that exceeds the endurance of his body.

As for spiritual supervision, they may contact me via the WhatsApp or

Telegram links below, or through the email address listed at the end of this chapter, in order to arrange the necessary guidance and to receive the litanies and invocations they are required to observe.

WhatsApp & Telegram:

+964 773 171 8421

Email:

hamidrezaansari1103@gmail.com

The Impact of Spiritual Teachings on Creativity and Artistic Ability

From here it becomes clear that blessing (*barakah*) is not merely a spiritual effect confined to worship and conduct, but also a hidden source of creativity and inspiration. Many artistic, aesthetic, and expressive capacities that emerge within a person are in fact the direct fruit of an inner light placed by Allah in the heart once it has been purified and made ready for divine manifestation.

The people of spiritual knowledge hold that spiritual insight has a profound effect in opening the horizons of human creativity and elevating

artistic and expressive capacities. It is related in a sacred narration that the Prophet of Allah, David (peace be upon him), asked his Lord:

"My Lord, why did You create creation?"

And He, Exalted is He, replied:
"I was a hidden treasure, and I loved to be known."

The gnostics believe that Allah manifests His creativity in two ways:

First, His direct creativity, which is revealed in the universe, in nature, and in the entire order of existence.

Second, human creativity, which flows into the hearts of human beings; thus

whatever appears through a person in the form of art, innovation, or beauty is in reality a manifestation of divine creativity.

From this perspective, the people of the Spiritual path see the human being as a mirror of the signs of Allah—one who reflects His qualities and names. In this sense, the human being becomes a living instrument through which divine attributes are perceived and made visible, revealing inner meanings that are normally hidden from outward sight.

Whatever appears in a spiritually realized person—and indeed in all

created beings—is nothing more than a reflection of the attributes of Allah, Glorified and Exalted, just as the light of the moon is reflected upon the surface of clear water.

Thus, creation in the view of the gnostics resembles pure, flowing water in which the attributes of majesty and beauty shimmer. Yet a person may descend, through ignorance, into the *"prison of heedlessness,"* or ascend, through knowledge and inner awareness, to the *"portico of the lights of the Truth."* In this meaning come the words of Sheikh Abu Madyan al-Ghawth, which summarize

the gnostic experience with eloquent clarity:

O you who journey toward meanings—
within you lies the manifestation and the unveiled existence.

The universe is a mirror, and you are its clarity;
through you are seen the lights of the One who created the vastness.

For divine light to manifest within the human being—and for springs of creativity, wisdom, and knowledge to burst forth from the heart—one must rescue the soul from the harm of sins and the defilement of the ego. Allah says in *Surah al-A'rāf* (7:58):

"Good land brings forth its vegetation by the permission of its Lord, but that which is bad produces nothing except scantily."

That is, fertile land yields good fruit by the permission of its Lord, whereas corrupted land produces nothing of benefit or value.

It is related that one of the great seekers found difficulty in acquiring knowledge, so he went to his sheikh and complained of his state. The sheikh said to him:

"For the lights of knowledge to enter your heart, you must purify yourself of sins, for knowledge is the light of Allah, and the light of Allah does not shine upon a heart defiled by disobedience."

When divine light illuminates the heart, it bears astonishing creative capacities within a person, transforming one who is barren and incapacitated—resembling the dead due to severe spiritual dryness—into a living being, vibrant with inspiration, wisdom, and innovation. The Qur'an points to this transformation in *Surah al-An'ām* (6:122):

"Is one who was dead and We gave him life and made for him a light by which he walks among people like one who is in darkness, never to emerge from it?"

Purification and Refinement on the Spiritual path

The people of the Spiritual path purify themselves through sincere repentance and polish the mirror of their hearts with the litanies transmitted in the Tariqa, until their hearts are prepared to receive the light of Allah Most High. Such people are known for what is called divine blessing (*barakah)*—a luminous, spiritual energy that Allah bestows upon their hearts. We have explained its reality and effects in earlier discussions.

A person who possesses inner light, when he touches something or resides

in a place, causes his blessing to flow into it. As for one who possesses little blessing, he benefits when he sits with people of light; his heart finds rest with them, for his innate nature is drawn toward the light they carry.

By virtue of the purity of their souls, such individuals awaken an unconscious, heartfelt attraction in others and are naturally loved by people. They are often described as *blessed* or *charismatic*. In truth, this is the effect of the divine light flowing through their inner being.

For this reason, the khalifas (supervisors) of the Tariqa caution

young seekers that their personal appeal often increases after entering the spiritual path and committing themselves to its litanies; they must therefore remain vigilant, lest this attraction give rise to pride or error.

The early masters would say: *"It is not you whom people love, but the light of Allah that shines through you—so beware of ascribing that light to any source other than Him."*

The Effect of Light on Creativity and Art

The people of the Path believe that the beauty found in the works of advanced seekers springs from an inner spiritual imprint—a subtle trace of deep awareness that permeates everything they create, even the simplest, everyday acts. Thus, their food—though modest—feels pleasing to the soul; sitting in their company brings ease to the heart; and their words leave a quiet, inward resonance within the listener. From this perspective emerges the secret of the spiritual enchantment found in the

poetry of Hafiz Shirazi and Jalal al-Din Rumi.

These gnostics infused their words with a luminous spirit, making them living expressions that speak to the unseen and address the heart. For this reason, Hafiz came to be called *"the Tongue of the Unseen,"* because his poetry speaks to the inner being before it reaches the outward senses.

Were one unfamiliar with the experiments of the Japanese researcher Masaru Emoto on the influence of words and meanings upon water crystals, this idea might seem surprising. Yet those experiments demonstrated

that spoken and written words carry subtle energies capable of affecting the structure of water and the crystals formed from it.

This lends empirical support to what the people of spiritual knowledge have affirmed for centuries: meanings exert real effects in the material world, and when inner light manifests in a word or a deed, its influence is reflected throughout existence.

The Impact of Spiritual Advancement on Material Ability and Human Creativity

Spiritual advancement leaves a clear imprint on a person's material abilities and practical creativity. Just as the presence of a realized seeker becomes beloved to people, so too do the works that issue from him—whether poetry he composes, a text he writes, food he prepares, a building he constructs, or a painting he creates—acquire a measure of attraction, warmth, and acceptance.

A striking example is the painting of the enigmatic smile—the *Mona Lisa*—by Leonardo da Vinci. Critics and

researchers have long attempted to explain the unusual allure of this work: some attribute it to facial features, others to shading and color. Yet, from our perspective, the closer view is that its attraction resembles the pull found in the poetry of Hafiz or Rumi—because the one who painted it possessed a spiritually sensitive soul, and he impressed his work with an inner imprint that speaks to the heart.

In the Qur'an, Allah describes His Book as *"blessed."* The blessing of speech means that words acquire a spiritual character and an inner energy that

distinguishes them from ordinary speech.

The word ***"Allah"*** is not merely letters (alif–lam–lam–ha); rather, once Allah has blessed it, it becomes a luminous reality with a real effect upon the soul and the heart.

For this reason, when a person repeats the remembrance ***"La ilaha illa Allah"*** a thousand times, he feels a distinct flow of blessing within his heart. Yet if he were to repeat its translation—*"There is no Allah but the One Allah"*—a thousand times, he would not feel the same effect and might even grow weary. A sincere seeker may find tears flowing after only

a few hundred repetitions, or experience a gentle heaviness and a spiritual drowsiness—signs that blessing has entered his being.

Allah Most High says in *Surah al-Hashr* (59:21):

"Had We sent down this Qur'an upon a mountain, you would have seen it humbled and splitting apart from awe of Allah. And these examples We set forth for people, so that they may reflect."

The meaning is not that placing a physical copy of the Qur'an upon a rock would shatter it. Rather, the verse indicates that the spiritual reality of the Qur'an surpasses even the spiritual

reality of a mountain—so much so that, if the mountain were capable of perceiving that reality, it would humble itself and break apart in reverence before the light of Allah.

The Inner Power of Prescribed Litanies and Their Effect on Creativity

The transmitted litanies (dhikrs) of the Tariqa—drawn from the Noble Qur'an—each carry a distinct spiritual energy. Every litany is prescribed for a specific stage and a particular purpose. If their number is increased or reduced, or if one remembrance is advanced or delayed relative to another, the

intended spiritual effect may not be realized in the seeker. At times, negative effects or inner obstacles may even appear, slowing spiritual progress.

When these litanies are performed with heartfelt presence, deep intention, and mental wakefulness, they generate a high degree of inner focus. Anyone who has practiced them sincerely can sense this clearly and recognize their effect in sharpening the mind and kindling the heart.

Indeed, one of the most effective ways to open the doors of creativity and innovation—and to resolve practical and professional problems—is for a person

to rise in the depths of the night, when creation is still and tranquility prevails. He performs ablution, turns toward the remembrance of Allah, and asks Him to open his heart and fill it with the light of knowledge, understanding, and wisdom.

After this clarification, one might ask: *Does this mean that influential art can only arise from those who are spiritually realized—people of inner power and luminous aspiration?*

The answer is: **No.**
Influential art arises from those who possess an inner receptivity, spiritual breadth, and inward drive within the metaphysical or inner realm. It is not a

requirement that they be “gnostics” in the technical sense of the word.

Such art can be divided into two principal types:

1. **Luminous art**, which carries or evokes what people commonly describe as positive energy, and

2. **Darkened art**, which carries or evokes what people commonly describe as negative energy.

Whether luminous or dark, when a person encounters such art, it produces an inner vibration and a direct effect. This is because art, in its essence, is the transmission of the soul’s vibration—the

subtle tremor of the inner self—from the heart of the artist to the heart of the receiver.

Modern psychology of music and art has confirmed this reality: an artistic work carries an *emotional vibration* or affective frequency that is transmitted to the recipient through mirror neurons, influencing him consciously and unconsciously alike.

First: Characteristics of Luminous Art

Luminous art gives rise to the following feelings within a person:

inner peace, love of life, love for Allah and for people, joy and openness of heart, spiritual expansion, self-confidence, reassurance about the future, and a sense of purity and mercy.

This form of art belongs to the realm of divine light, as the Qur'an clearly affirms:

"Allah is the Light of the heavens and the earth." (Qur'an 24:35)

That is, the very source of beauty, inspiration, creativity, and artistic brilliance is the light of Allah.

Allah Most High also says:

"Is one whose breast Allah has opened to Islam, so that he is upon a light from his Lord...?" (Qur'an 39:22)

The luminous person is one whose heart has been opened and whose soul is connected to the light of his Lord. As a result, that light overflows into his words, his art, and his actions.

Second: Characteristics of Darkened Art

Darkened art spreads within the soul: tension, depression, fear, harshness, pleasure mixed with guilt, despair, weakened self-confidence, and bleak, pessimistic thoughts.

The Qur'an makes clear that darkness is not merely a metaphor, but an inner reality that actions themselves can carry. Allah describes spiritual darkness with profound imagery:

"As for those who disbelieve, their deeds are like a mirage in a desert, which the thirsty one thinks is water... Or like layers of darkness in a deep sea, covered by waves upon waves, above which are clouds—darkness upon darkness." (Qur'an 24:39–40)

The works of people immersed in darkness—and the art they produce—are layered darknesses: lacking spirit, depth, and blessing.

The Fate of Those Who Produce Darkened Art

Artists whose work is darkened often live deeply troubled lives. Common patterns among them include: chronic depression, addiction to drugs, loss of stable relationships, psychological collapse, and in some cases suicide.

Allah says:

"Whoever turns away from My remembrance—his life will be narrow and constricted." (Qur'an 20:124)

Distance from divine light renders a person's life tight and restless—even if he possesses millions of dollars.

In many cases, the works of such artists hold little value during their lifetimes; people are unwilling to pay even small amounts for them. Yet after their deaths, these same works may sell for millions—despite containing no light and no blessing.

The Fate of Those Who Produce Luminous Art

Luminous artists, by contrast, are often: beloved within society, respected during their lives, their works spread with blessing and appreciation, they have students and followers, and their remembrance remains good after death.

The Qur'an describes them:

"Truly, in the remembrance of Allah do hearts find rest." (Qur'an 13:28)

Their souls are tranquil and their inner beings harmonious, and this inner balance is reflected in their works and artistic expressions.

Allah Most High also says:

"Those who believe and do righteous deeds—the Most Merciful will place love for them in the hearts of people." (Qur'an 19:96)

That is, Allah instills love for such people in the hearts of others and grants their works lasting acceptance over time.

Conclusion: A Scientific–Spiritual–Qur'anic Vision

1. Art is a direct reflection of the inner state of the soul.
2. Both luminous and darkened art exert influence—but one elevates the soul, while the other drags it downward.
3. Light and darkness are Qur'anic realities whose effects manifest clearly in artistic works.
4. The true measure of an artwork's value is its light and its blessing, not its price or fame.

5. The laws of light and blessing described in the Qur'an fully confirm this understanding.

The Movement Toward Allah Through Scientific and Modern Systematic Planning

Here we present a new approach to drawing closer to Allah Almighty, based on modern scientific planning. Many people strive in the path of Allah for long years, yet their efforts fail to yield the desired results because they are scattered and unorganized—much like those who follow dietary regimens without planning, or study without a clear program.

Undoubtedly, you have seen within families individuals who, from time to time, decide to follow strange diets

aimed at rapid weight loss. But as long as such attempts arise from a momentary impulse or a temporary desire, and are not based on a structured, long-term program, their outcome is nothing but hunger, fatigue, and nervous tension, without any real benefit.

We thank Allah that we live in the twenty-first century, where we can benefit from the latest scientific and mathematical advances in knowing Allah, and from the most recent systematic and methodical approaches in journeying toward Him, Glorified and Exalted.

The Principle of Scientific Planning for Projects and Drawing Near to Allah

In scientific, methodical approaches to executing any project, it is essential to pass through specific stages. If you wish to build a ship, for example, you must first draw its engineering design, then determine the place where it will be assembled, and then document the various tasks: cutting the hull plates, welding them, installing pipes and engines, and so on.

Next, the relationships among the tasks are defined—their sequence, precedence, and delay. Each task is given a title and a number, after which

execution plans and schedules are drawn up, along with timelines and other requirements.

If this methodology is not followed, then even if you possess thousands of workers, thousands of tons of steel, engines, and equipment, the result will be nothing but a chaotic scene in which millions in funds and tens of thousands of working hours are wasted—without producing a single ship.

The same is true of faith and drawing near to Allah. If we view this path as a real project, it becomes necessary to give the project a title, define its objectives, describe its main and

subsidiary tasks, specify the time required for each task, and determine the overall duration needed to complete the project.

The First Step: Creating the "Spiritual Planning Notebook"

Before anything else, you should purchase a notebook and name it: **"The Spiritual Planning Notebook."**

A notebook of one hundred pages is sufficient at the beginning. Let the right-hand side of the notebook be for planning, and the left-hand side for your spiritual knowledge.

In the section devoted to your spiritual knowledge, write down everything that influences your spiritual progress: Qur'anic verses, poems, spiritual sayings, and anything that contributes to your inner elevation. Read these pages from time to time until you memorize them and they become firmly rooted in your heart, so that you may later be able to invite others to the same path you yourself have taken.

After writing the Name of Allah Almighty, record today's date, and write that on this day you are beginning the project of your spiritual advancement. Then begin, in the right-hand section—

the planning section—by recording your current state as follows:

1. Bad Habits

Write down every bad habit you have, and everything you feel distances you from Allah, along with two lines of explanation. This includes major and minor sins, backbiting, smoking and drugs, excessive sleep, excessive eating, bribery, and the like.

For example, when writing the habit of "excessive eating," write its cause, then mention the possible solutions to reduce it. You may also benefit from consulting trustworthy believing

individuals to learn from their experiences in overcoming these habits.

Some habits require a reform program implemented in stages, as abandoning them all at once may be difficult. In such cases, the stages must be defined with dates and time frames; otherwise, the desired result will not be achieved.

A Spiritual Analogy: An Airplane Taking Off

Progress in the spiritual realm resembles the takeoff of a twin-engine airplane. Just as the runway must be

leveled and prepared before the aircraft begins to move—otherwise its wheels will get stuck in holes and it will overturn—so too must the seeker purify himself from bad habits before beginning spiritual ascent.

Some people, instead of repairing the runway full of potholes (that is, bad habits), begin increasing the power of the engines (that is, multiplying acts of worship). When the plane accelerates at great speed, it strikes the first hole and crashes before taking off. Likewise, the seeker who intensifies worship without reforming the self stumbles quickly and

collapses before reaching any spiritual rank.

2. Good Habits

In this section, list the good and righteous habits that please Allah Almighty and that you can practically commit to, such as honesty, generosity, maintaining family ties, helping those in need, calling people to goodness, facilitating the affairs of those who seek assistance, and the like.

For each of these habits, record the actions you can undertake to strengthen it or to increase your progress in practicing it.

3. Acts of Worship

In this section, record your current state with regard to acts of worship. If you do not pray, do not fast, or neglect some acts of worship, mention all of this clearly. Then deal with this aspect as you would deal with a project to repair a ship: write down what must be done to repair each part, and the time required for each step, until acts of worship return to their proper place in your life.

4. The People You Associate With

Write down the names of the people you associate with—those who visit your home or whose homes you visit—then

evaluate them according to the following criteria:

First: Those with Deviant Behaviors

Those who engage in theft, bribery, usury, or unlawful activities are people devoid of blessing. If you eat in their homes or mix with them in close family relations, you will achieve nothing in your spiritual journey, no matter how much effort you exert. We have previously explained the spiritual reasons for this. It is said that among the matters that remove blessing from the self and wealth are betrayal, theft, drinking alcohol, and adultery.

Second: Those Afflicted by Persistent Misfortune and Continuous Problems

Those whom calamities pursue from every side, who live in constant complaint and weeping, are also people devoid of blessing. It is better to distance them from your circle of friendship in the initial stage of your spiritual journey. In more advanced stages, when your blessing increases by Allah's permission, you may be able to help them; but at the beginning, their companionship wastes the fruits of your efforts.

Third: Those with Gloomy Faces and Rigid Eyes

Those whose faces appear dull (not referring to skin color), whose eyes are dry and lacking softness, who are hard-hearted and arrogant, seeing themselves above others—these too are people devoid of blessing and are unsuitable for close association. Children often shy away from them, and some animals, such as dogs, may react aggressively toward them.

Fourth: Those with Luminous Faces and Humble Dispositions

Those characterized by kindness and humility, whose faces are radiant (not

dull), whose eyes are moist and gentle—these are the people of blessing. Children love them, and animals show gentleness toward them. If associating with them nurtures mercy within you, strengthens your desire to act, deepens faith in Allah, and encourages uprightness, then they are believers—even if this is not outwardly apparent. As for those whose companionship brings about despair, lethargy, distance from Allah, and deviation, they are people of evil—even if they appear outwardly religious.

Adjusting the Circle of Relationships When Necessary

If you notice that all those you associate with fall into unsuitable categories, create a new list of righteous people whom you can come to know or draw closer to, then gradually plan to replace your current companions with them. Since your intention in doing so is drawing closer to Allah Almighty, you will be granted success by His permission.

Allah Almighty says in verse 144 of *Surah al-Nisa'*:

"O you who believe, do not take the disbelievers as allies instead of the

believers. Do you wish to grant Allah a clear authority against yourselves?"

5. People for Whom You Can Be a Means of Guidance

One of the matters strongly emphasized on the path of spiritual progress—yet unfortunately often overlooked—is guiding others and leading them to the path of Allah. Faith is like a fragrant bouquet of flowers: it perfumes a person's life and transforms him from a despairing being, empty of meaning and love, into a person full of vitality, filled with love and tranquility, confident in the unseen world and in

life after death, and tasting the sweetness of true faith.

Therefore, whoever finds this path is obliged—out of gratitude to Allah for this great blessing—to share it with others and to offer this fragrant bouquet to relatives and friends.

The believer should make every day of his life a new step on the path of drawing closer to Allah, and should also contribute to the elevation of others.

Sayyiduna Ali ibn Abi Talib (may Allah ennoble his countenance) said: ***"Whoever's two days are equal is at a loss."*** Meaning: whoever passes through a new day without an increase in

knowledge, action, or closeness to Allah is a loser, for his life passes away without benefit.

Guidance Is Among the Greatest Deeds

Guidance is among the greatest of deeds, and its reward surpasses—by hundreds of times—the reward of devotional acts alone. Whoever becomes a means for guiding a person immersed in sin shares in all the good deeds that person performs thereafter, and thus receives a share of reward and blessing beyond measure.

Just as the greatest joy for a mother is the return of her runaway child to her embrace, so too is the greatest pleasure of Allah realized when a disobedient servant returns to His path and to His care.

For this reason, write in your notebooks a list of the people for whom you may become a means of guidance, and work toward this consistently.

The Messenger of Allah ﷺ said to Sayyiduna Ali ibn Abi Talib (may Allah ennoble his countenance):

"If Allah were to guide a single person through you, it would be better for you than red camels."

If such immense virtue is attributed to Sayyiduna Ali, then what of us—when, in comparison to his rank, we are no more than a drop in the ocean?

In order to succeed in guiding others, we must strive to the best of our ability. One may begin with simple methods, such as:

- speaking to others about what you have read,
- sending the link to the first episode of the *Toward the Light* series on YouTube,
- purchasing a book and giving it as a gift,

- offering a flash drive containing the Noble Qur'an,
- or other beneficial files.

Dear Reader, we must be mindful that it is not appropriate to guide others toward something that we ourselves do not practice. Allah Almighty says in verse 2 of *Surah al-Saff*:

"O you who believe, why do you say what you do not do?"

If we wish our guidance to be effective, we must first reform ourselves. Sheikh 'Abd al-Rahman al-Jami said:

How can a self that seeks a gift from the Lord
Bestow goodness while it is itself in need?

If a cloud is never filled with water,
How can it be hoped that it will rain upon the land?

Our words do not reach people's hearts unless Allah makes us worthy of the reward of guidance. There are those who attempt to guide people through logic and scientific proofs, yet achieve little progress. Meanwhile, we find others—advanced along the spiritual path—who possess neither extensive knowledge nor complex discourse, yet they draw people to Allah like a magnet, without speaking much at all.

These are people whom Allah has loved because of their worship and

sincerity; He has made them means of guidance and opened within their hearts springs of light and wisdom. Allah Almighty says in verse 58 of *Surah al-A'raf*:

"As for the good land, its vegetation emerges by permission of its Lord; but that which is poor produces nothing except scantily."

During Guidance: Correcting the Intention and Seeking Help from Allah

When engaging in guidance, your intention must be to invite people to the path of Allah—not to display how close

you are to Allah, or what spiritual rank you imagine for yourself.

Therefore, you should be in a state of ablution, and say within your heart: *"O Allah, I am Your weak servant; I ask You to grant me permission to call Your servants to Your path."*

Allah Almighty says in verses 25–28 of *Surah Ta Ha*, on the tongue of Moses, peace be upon him:

"He said, 'My Lord, expand for me my chest,
and ease for me my task,
and untie the knot from my tongue,
so that they may understand my speech.'"

An Important Principle in Guidance

One of the most important principles of guidance is that ***you must not cut the rope of a person's guidance before connecting the rope of your own guidance to him.*** For example, you should not go to a Christian and first try to convince him that the Gospel has been altered, because this may sever his current belief and leave him without faith. If he then falls into sin, you would bear responsibility for it. Rather, the wiser approach is to establish for him the truth of the Qur'an; once he believes in the Qur'an, he will abandon everything else of his own accord.

6. Dreams and Spiritual Signs (Extraordinary Inspirations)

Those who walk the divine path may see dreams or experience events that go beyond the ordinary. Recording these and later reflecting upon them can strengthen faith. Write these matters in your notebooks, but do not speak of them to people—except in rare cases of guidance—for two reasons:

1. Narrating them may awaken a sense of self-sainthood within the ego, leading to arrogance.
2. People may envy you for these states, which can cause the blessing to be removed from your path.

The Place of Worship: The Importance of Designating a Suitable Space

Just as any project requires a suitable place, acts of worship likewise need a prepared space. If possible, designate a room or a clean, quiet corner, away from noise, equipped with good lighting, a suitable prayer mat or rug, and a source of warmth to prevent illness should drowsiness overcome you.

Placing an incense burner or a small plant adds a pleasant atmosphere and supports spirituality. However, placing bedding and blankets in this space is not appropriate, as the sight of a bed invites sleep rather than worship.

Try not to change the place of your prayer or your prayer mat; keep your mat fixed in one place, and do not wash it frequently. It is recommended to wash the feet before worship and to maintain bodily cleanliness, for unpleasant odors of the feet or body are among the greatest obstacles to spiritual progress.

Some people also prefer to designate a special white garment for worship, which is washed only when necessary, like the prayer mat. Prayer beads are also among the important tools; it is recommended to use one consistent set

of beads for remembrance and not to change it.

Time Management: Half an Hour Daily

To begin, at least half an hour must be set aside daily. Do not say that time does not allow it; even the busiest people can take half an hour from their sleep.

If you cannot dedicate half an hour each day to this path, how can you convince yourself that you are truly striving in it?

Even if a person's faith is weak, if he believes—even at one percent—in the unseen and in life after death, then dedicating half an hour to exploring this

matter is worth the attempt. One may begin by applying the points mentioned in this lesson.

The Forty-Day Period

The minimum period for obtaining tangible results is forty consecutive days (half an hour each day). Each week, write your daily program, record what you have accomplished, and note your dreams and spiritual unveilings—without telling anyone about them.

If during the journey you notice lethargy or slowness in progress, search for the cause and write the proposed solutions in your notebooks. If your longing for Allah increases during this

period, then increase the time devoted to worship.

Sincere repentance, joining the Tariqa (spiritual path), performing prayers at their proper times, maintaining constant ablution, and fasting on Mondays and Thursdays each week are all acts that visibly accelerate spiritual progress.

Those who wish to enter the Tariqa (the spiritual path) may contact me through the numbers or the email address provided at the beginning of this book.

Just as a bodybuilder, when he sees improvement in his physique in the mirror, devotes more time to training day by day, so too is the one walking the

spiritual path: the stronger his faith becomes and the more the signs of spiritual discipline appear in him, the greater his desire to dedicate more time to remembrance, worship, and spiritual striving.

Some seekers devote only four to six hours to sleep each day, spending the rest of their time in remembrance, worship, and spiritual struggle. However, this level is not required of the beginner and is not expected at the start of the path.

One hour before the dawn call to prayer until sunrise is among the best times for purification of the soul,

seeking forgiveness, and drawing closer to Allah Almighty. It is an hour of clarity, humility, and spiritual opening for those who persevere in it.

The Journey Toward Allah Is a Lifelong Project

The project of journeying toward Allah Almighty is a permanent one that lasts throughout an entire lifetime. For this reason, impulsive and emotionally driven actions should be avoided, and one should instead prepare for a long and continuous journey. Along this path, we pass through spiritual states that the people of spirituality call

constriction **and** ***expansion*** (*qabz* and *bast*).

At times, the light of faith and longing for Allah ignites in our hearts—this is expansion.
At other times, we feel a decline in spiritual energy—this is constriction.

There is no need for surprise, for this is a natural phenomenon. The believer's movement toward Allah resembles an upward, oscillating path. What matters is that the overall direction is upward. If your level of faith today is higher than it was last month, then you are proceeding correctly; if not, review your actions and reread the previous instructions.

An Analogy for Constriction and Expansion: A Boxing Match

To clarify the idea, imagine yourself in a boxing ring facing the “satanic ego.” At the beginning, your opponent is strong. Each time you strike him, he retreats into defense, then returns with an equal blow.

At the start of the path, you may strike him five times and he responds with five.
After some time, you strike him six times and he responds with four.
At a more advanced stage, you may strike him nine times and he responds

with only one—but that single blow may carry the force of nine!

If you become heedless or lower your guard for a moment, he may knock you to the ground.

An Analogy of the Spiritual State: A Leaking Bucket

The spiritual state of a person can be compared to a bucket with holes.
The holes are the outlets through which blessing escapes: sins, unlawful earnings, eating in houses devoid of blessing, and the like.
The water poured into the bucket is the

blessing generated by acts of worship and righteous deeds.

If we do not seal the holes, then no matter how much water we pour into the bucket, it will leak out, and the water level will not rise. As a result, we will not feel any spiritual transformation.

If you notice that the water level has dropped, this is due to one of two reasons:

1. Either you have reduced the inflow of water—that is, acts of worship and good deeds;

2. Or there are hidden holes in the bucket that you have not yet noticed.

When the first bucket becomes completely full, you reach the first level of spiritual guardianship. Do not worry—the buckets can be filled one after another, and there is no limit to progress on this path.

piritual Life as Circling a Racetrack

Spiritual progress resembles a race car circling a track. Each time the car completes a full lap and returns to the starting point, a flag is waved to signal

the end of one lap and the beginning of another. But during the lap itself, flags are not waved at every point.

Likewise, the seeker should not expect spiritual signs at every moment. Signs appear only when a complete stage has been finished—when a bucket has been filled—announcing the beginning of a new stage.

The Mind: The Greatest Obstacle to Rising Spiritual Vibrations

One of the greatest obstacles to increasing spiritual vibration is the mind when it is dominated by Satan. Blessing,

or spiritual energy, raises your inner vibrations, but Satan casts “ropes” through the mind into the fan of these vibrations, preventing their speed from increasing.

Therefore, to raise spiritual vibrations, the mind must be calmed. And nothing cuts those ropes like the sword of ***“La ilaha illa Allah.”***

Sayyiduna Ali ibn Abi Talib (may Allah ennoble his countenance) was once asked:
“How did you attain the rank you attained?”
He replied:

"I sat at the gate of my heart and allowed no one but Allah to enter."

One of the greatest afflictions on the path of spiritual progress is a person's sense of his own spirituality. The seeker must know that no matter how high a rank he reaches, it is only by Allah's grace and care—not by his own power or personal status.

It is narrated that the Prophet David, peace be upon him, said:

"O my Lord, how shall I seek You so that I may find You?"

Allah almighty replied:

"O David, in the very first step you took toward Me, you left Me—because you saw the seeking as coming from

yourself, whereas in truth it is I who am seeking you."

The great Farid al-Din Attar expressed this meaning in his well-known verses:

I said: With heart and soul I have consumed my life,
And I have spared nothing precious, offering all of it to You.

He said: Who are you to act or to refrain?
It is I who placed you in longing and compelled you to yearn.

A Glimpse into the Story of Sheikh San‘an—as Narrated by Attar

Some of you may have heard the story of Sheikh San‘an as narrated by Farid al-Din Attar. Sheikh San‘an was a great spiritual master with more than four hundred disciples. He saw in a dream that he was traveling to *Rum* and that a trial would befall him there. The interpreters warned him, yet he set out with his disciples.

In the land of Rum, his gaze fell upon a beautiful Christian girl, and he forgot all the stations of worship and his entire past. He was overtaken by a worldly love that overwhelmed him. The girl set four

conditions for accepting him, among them bowing to fire and tending pigs.

Overcome by love, the sheikh accepted the conditions and fell severely from his outward rank, until he ended up serving in a pigsty. People were astonished at this tremendous fall and collapse.

The disciples returned to Mecca, weeping and praying for him. Allah answered their supplication, opened the girl's heart to light and faith, and she was guided. Through her guidance, the sheikh was guided as well, and he was saved from spiritual downfall.

This story shows that spiritual arrogance is dangerous even for the greatest seekers, and that the *veil of spirituality*—a person's seeing himself and his rank—may be the most severe veil separating him from the truth. Sheikh San'an's fall was nothing but a purification from this arrogance, while his repentance and return testify that Allah's grace is greater than the servants' sins, and His mercy is broader than their falls.

Returning to the Topic of the Spiritual Planning Notebook

Returning to what we were discussing: Since this notebook is also a notebook for spiritual learning, it is necessary to dedicate its final section to beneficial wisdom and knowledge. Record in it Qur'anic verses, poetry, spiritual aphorisms, and everything you sense strengthens your spiritual journey.

Read it again from time to time until these meanings become firmly rooted in the heart, so that you may later be able to invite others to the same path you have taken—the path of light and truth.

The Qualities of a Perceptive Believer

A believer should be filled with light, knowledge, guidance, sincere counsel, and spiritual beauty, and should see matters through the light of Allah. The Messenger of Allah ﷺ said:

"Beware of the insight of the believer, for he sees by the light of Allah."

That is, beware the believer's inner perception, for Allah illuminates his heart, enabling him to see realities as they truly are.

The Tariqa and the Light

At this point, I would like to address a heartfelt message to those who have been worn down by the monotony of daily life—burdened by routines stripped of meaning—yet who still yearn to walk the path of light and truth.

Dear Reader,
Peace, mercy, and blessings from Allah be upon you.

I know well how deeply you long to draw ever closer to Allah, and I understand the intensity of your desire to know the inner world—its secrets, its meanings, and its depths.

As long as you listen attentively to such meanings and set aside time in your life in service of truth and in its pursuit, then—by the measure of the Qur'an—you are among those who strive in the way of Allah. Allah the Almighty has guaranteed your nearness to Him and your guidance to His paths.

Allah Almighty says in verse (69) of *Surah al-'Ankabut*:

"And those who strive for Us—We will surely guide them to Our ways."

That is: whoever is sincere in his striving, and whose intention in seeking Allah's Countenance is true, Allah opens for him the doors of the path, unveils

for him the signs of guidance, and shows him of His lights that by which his heart finds reassurance.

How dangerous it is for a human being to live without a clear path!

In such a state, he resembles those whom Allah caused to forget themselves after they forgot Him—people who lost sight of their own reality and mission. They are wanderers in the whirlpool of life, running from morning until night after false goals and fleeting desires. Their days and months pass like a blink of the eye, leaving them with nothing but an exhausting routine, devoid of spirit and blessing.

They are people whose hearts are filled with anxiety, whose inner selves are gnawed by worries, and who are seized by fear and confusion without any apparent reason. It is as if they are—as the gnostic Abu Madyan al-Ghawth said in his well-known wisdom:

"Whoever loses the guide goes astray from the path,
and whoever goes astray from the path wanders in darkness."

They are like people floundering in a dark, turbulent sea—unable to reach shore or refuge, and finding no harbor in which to rest. Allah Almighty says in *Surah al-Hashr* (19):

"And do not be like those who forgot Allah, so He made them forget themselves."

That is: whoever distances Allah from his heart, abandoning His remembrance and knowledge, loses the meaning of his own self and the compass that guides him. He no longer knows who he is, nor where he is going.

In *Surah al-Nur*, the Qur'an depicts the state of one who has turned away from Allah in a striking image that pierces the heart: he is like one who has fallen into a deep, dark sea, covered by waves upon waves, layered with darkness, so that when he stretches out his hand, he can scarcely see it. Allah Almighty says:

"Darknesses, one upon another."

Layered darkness—fear upon fear, anxiety upon anxiety.
A state in which a person is tossed between rising and falling waves, unable to explain what is happening to him, and unable to find a path to tranquility, living in constant unease and ongoing turmoil.

When darkness overwhelms a person, he turns to sedatives, intoxicants, drugs, or any form of "false calm," because—without realizing it—he has stripped himself of true serenity, the serenity that only Allah alone can bestow.

When the Noble Qur'an describes disbelief, sins, and distance from Allah, it encapsulates their condition in a powerful, concise expression:

"Darknesses, one upon another."

Darkness upon darkness, loss upon loss, turmoil upon turmoil.

But when it speaks of faith, closeness to Allah, and the light of divine love, it says:

"Light upon light."

Light generated from light, increasing in clarity and radiance within the heart until it becomes an illumination that fills all of existence.

So what is this light, then?

What is this power that—as Einstein alluded to in the theory of relativity—transcends the constraints of time and space?

What is this secret spoken of by scientists on one hand, and by Prophets and righteous figures on the other?

What is this that lifts the soul to a state of expansion, unity with the beauty of the universe, and harmony with the secret of existence?

It is that very light spoken of by the gnostics, about which the Sultan of Lovers, Ibn al-Farid, said:

Increase me, through excess of love for You, in bewilderment,
and have mercy on a heart set ablaze by the fire of Your passion.

It is the ecstasy to which al-Hallaj alluded when he said:

I am the one I love, and the one I love is I;
we are two spirits dwelling in one body.

This light is the warmth of life, the tranquility of the heart, and the serenity promised by the Prophets and embodied by the righteous figures. It is the light that intoxicates souls and sets hearts trembling, until the knower nearly claps his hands in astonished joy—just as Abu Madyan al-Ghawth described his state:

There is no pleasure in life except the company of the poor in Allah;
they are the sultans, the masters, and the princes.

This light is not a physical illumination like sunlight or lamplight, nor is it perceived by the outward eye. Rather, it is a radiance that Allah casts into the heart—a spiritual light received by inner vision before outer sight, and comprehended by souls before eyes.

Ibn ‘Arabi alluded to this in his famous verses:

My heart has become capable of every form:
a pasture for gazelles, a monastery for monks,
a temple for idols, a Ka‘bah for the

pilgrim,
the tablets of the Torah, and the pages of the Qur'an.
I follow the religion of love—wherever its caravans turn;
for love is my religion and my faith.

This is the light which, when it descends into the heart, revives the dead and transforms the servant's state, so that he sees his former life as though it were a distant dream or a faded page from a past existence.

How many a knower stood at the threshold of truth, and when the light of Allah touched his heart, everything in his life changed! Just as it is said of Abu

Yazid al-Bistami, who expressed his state by saying:

I came out of myself as an arrow comes out of its target—
and behold, I was He, and He was I!

What astonishment!

A man who had been a scholar, an imam in jurisprudence, with many students—yet when the light of Truth touched his heart, he saw all that preceded it as a kind of slow death, or a profound deficiency in spiritual life.

It is the light of gnosis, the light of divine love—about which Ibn al-Farid says:

Were it not for You, there would be nothing on earth worth desiring, nor any pleasure for the discerning mind to seek.

Whoever is deprived of this light lives in a body without a soul, and in an existence without meaning—a human form moving without insight or awakening. Allah Almighty says in verse (122) of *Surah al-An'am*:

"Is one who was dead and We gave him life and made for him a light by which he walks among people like one whose example is in darknesses from which he cannot emerge?"

That is: can one whose heart was dead, immersed in ignorance and heedlessness, then revived by a light

from Allah and granted insight and guidance to walk among people, be compared to one lost in darkness, unable to find a way out?

The Qur'an thus presents the revival of hearts as an effect of Allah's light, just as it presents being lost in darkness as the consequence of distance from Him and turning away from His remembrance. This is the very meaning expressed by the gnostics: light, for them, is the life of the soul; through it come ecstasy, joy, and true abiding.

Ibn al-Farid expressed this station with utmost eloquence when he said:

If the mouths of all people on earth were created,
they could not render thanks for the favors You have bestowed.
I have nothing left but a soul whose vastness has narrowed,
and is there anything left for one whose soul has perished in love?

That is: even if all of creation were gathered to praise the blessing of divine love, they could not fulfill its due gratitude. I have nothing left but my soul, which I have offered upon this path of love until it nearly vanished—and what remains for one who has perished in love? **This, then, is the Reality of Divine Light**

It is a light which, when it shines within the heart, brings it to life; and when it bursts forth within it, transforms the entire being—so that the servant comes to see his former life as though it were an extended death, a long darkness, and an estrangement from the truth.

In a well-known sacred saying circulated among the people of the path, this meaning is expressed as follows:

"Whoever seeks Me finds Me;
whoever finds Me knows Me;
whoever knows Me loves Me;
whoever loves Me yearns for Me;
and whoever yearns for Me, I yearn for him."

That is:

- Whoever seeks Allah with sincere devotion is guided to Him;
- Whoever is guided to Him is granted knowledge of Him;
- Whoever knows Him with the knowledge of the heart comes to love Him;
- Whoever loves Him finds the fire of yearning ignited within his heart;
- And whoever becomes established in yearning for Allah is loved by Allah with a special love.

The phrase *"knows Me"* here refers to true inner knowledge—spiritual

knowing and direct awareness—knowledge of the heart that transforms a person, carries him from one state to another, and allows him to taste the lights of nearness in ways that words cannot contain.

For this reason, Jalal al-Din Rumi—despite his vast learning, and despite being a jurist qualified to issue legal opinions in four schools—did not have the fire of divine love ignited within his heart until the gate of the path was opened for him, until he encountered Shams of Tabriz and received the spiritual permission that transformed his inner being and turned his life

completely upside down.
The Law educated him, but spiritual realization gave him life.

What is this light whose source is Allah, and from where does it flow?

The Qur'an answers this with complete clarity in verse (35) of *Surah al-Nur*, where Allah says:

"Allah is the Light of the heavens and the earth."

That is, Allah is the first cause of all light—outward and inward, sensory and spiritual. He is the source of guidance, the origin of illumination, and from Him emanates every light that guides hearts and minds.

Allah then sets forth a parable that brings this meaning closer to the hearts:

"The example of His light is like a niche within which is a lamp."

The niche is a recess in a wall in which a lamp is placed, and the lamp is the source of illumination. The meaning is that the light of Allah in the heart of the believer is like a burning lamp placed within a niche that protects it and gathers its light, making it stronger and more radiant.

Then He says:

"The lamp is within glass."

That is, the lamp is placed within a vessel of clear glass that protects it and

increases its purity and brilliance. In the language of spiritual insight, the lamp is the love of Allah, and the glass is the heart of the believer. When the light of divine love falls into a heart that has been purified—unclouded by the rust and filth of the ego—that heart becomes like a radiant, gleaming star, pouring light upon those around it.

Thus Allah says:

"The glass as if it were a brilliant star."

But if dust of envy, smoke of greed, darkness of falsehood, and the stains of associating others with Allah accumulate upon this glass, the light is veiled from

emerging—even though the lamp within remains lit.

Allah then mentions the source of this light:

"Lit from a blessed tree—an olive tree—neither of the east nor of the west."

That is, the oil of this lamp is not a limited, earthly oil, nor is it confined to the realm of matter alone. It comes from a blessed tree of divine origin, not attributed to any direction of the earth, for it belongs to a realm higher than the material worlds.

He then describes the purity and clarity of this oil:

"Its oil almost glows even if untouched by fire."

That is, due to its extreme purity and readiness to ignite, it nearly shines by itself, even before fire touches it. In spiritual allusion: when the heart is purified of impurities and is not suffocated by the desires and passions of the ego, the light of Allah is on the verge of bursting forth within it without any external trigger—it is, by its very nature, prepared to receive divine effusion.

Allah then declares the essence of this station:

"Light upon light."

That is, the light of faith upon the light of innate nature; upon the light of knowledge; upon the light of love; upon the light of guidance—lights layered and supporting one another, until the heart becomes an ocean of light.

Then He says:

"Allah guides to His light whom He wills."

This light is not the product of human effort alone. Before effort and beyond it, it is a divine gift which Allah bestows upon whom He wills among His servants—those whose intentions are sincere and whose hearts are prepared.

And Allah concludes the verse by saying:

"And whoever Allah does not grant light—he has no light."

That is, whoever Allah does not open his heart to His light, leaving him veiled by the darkness of the ego and desire, will find no light besides Allah's light. The lights of human beings, earthly philosophies, or worldly loves will not avail him. **A heart that is not ignited by the love of Allah lives under accumulating darkness, no matter how adorned it may be with the ornaments of life.**

When the Light Rises in the Heart

When the light of Allah rises in the heart of the servant, the ember of divine love ignites within him—naturally, without need for proof, explanation, or argument.

It is like a person lost in a burning desert, consumed by thirst for many days, who is then given a cup of cool, pure, sweet water. Does this thirsty person need someone to explain the pleasure of water? Does he need someone to prove its sweetness, purity, or comfort? Never. Every particle of his body testifies to it. His cells rush toward the water before his mind does, and his

inner being acknowledges its truth before he thinks to analyze it.

Such is the light of love: whoever tastes it knows it, and whoever knows it is freed from the need for outward explanations, for the inner reality bears witness to what the senses cannot.

As for one who drinks polluted, foul water—no matter how many justifications or rationalizations people offer—he may imagine at first that it is beneficial, but soon he feels pain in his body and disturbance in his being, and realizes that such water neither quenches thirst, nor revives the heart, nor grants life.

The same is true of happiness and tranquility: they are truly bestowed upon the human being only by the light of Allah. It is this light that gives birth to love within the heart, and from love arise happiness and tranquility—states that, in truth, exist only in the lives of those who possess faith and inner knowledge.

The Mechanism of Love and Its Spiritual System

Just as hearing has a specific physical mechanism—vibrations emerge from the speaker's throat, strike the air, reach the eardrum, cause it to vibrate, and

thus produce sound—so too does love have a specific spiritual mechanism.

Just as sound emerges from the throat, the light of love emerges from the heart. Just as the ear receives sound waves and hears, the soul receives waves of light, becomes enraptured, humbled, and transcends the limits of time and space.

Whenever this light touches a heart, it kindles ecstasy within it and gives rise to joy, carrying its bearer to stations not reached by feet, but attained through inner secrets and tasted realities.

The Disciple and the Sheikh on the Spiritual Path

On the spiritual path, when a disciple loves his sheikh with sincere love—for Allah and in Allah—a luminous bond is opened between them. Through this bond, the sheikh pours forth upon him from his spiritual gaze, granting him from his inner secret what elevates him and purifies his inward being.

For this reason, the people of the path say that a single sincere glance from a true sheikh is equal to seventy periods of solitary retreat, for the light of the sheikh reaches the disciple more swiftly than the disciple's striving can reach

him on its own. Sheikh al-Akbar Muhyi al-Din Ibn ‘Arabi expressed this meaning when he said:

A single glance from the sheikh grants the seeker,
In one moment, what he would not attain in a year.

That is, when the sheikh’s gaze is sincere, pure, and sound in its source, it conveys to the disciple in a single instant what years of spiritual struggle might fail to achieve.

From where, then, does the sheikh obtain this light?

The true sheikh possesses no light of his own, nor does he act upon creation

by himself. Rather, he carries the light of Allah as a trust within his heart—a light he received from his own sheikh and inherited through the chain of the people of Allah, from heart to heart and from secret to secret.

When this light shines from him upon the heart of the disciple, it brings it to life, purifies it, and raises it to stations the disciple could never reach alone. One of the gnostics said:

"The sheikh is the mirror of the disciple;
he looks into it and sees the reality of himself."

Blessed is the one who becomes the object of the gaze of the righteous

figures, the landing place of their lights, and the focus of their care. Such a gaze opens for a person doors of knowledge and love that cannot be attained by study and research alone.

Our master, the Greatest Succor, Abdul Qadir al-Jilani—may Allah sanctify his secret—used to address his disciples, saying:

"If you knew the measure of my love for you, your hearts would be torn apart."

That is, if the veils were lifted between you and the light that flows from the heart of the sheikh toward you, your hearts would be seized by longing and

awe, and you would know how near you are to him.

The Condition for Receiving Light: Expansion of the Heart

A person cannot receive the light of Allah except with a heart that is open, expansive, yearning, and receptive. This is what Moses, peace be upon him, expressed when he said:

"My Lord, expand my chest."

That is:

expand my heart, purify my inner being, and remove constriction from me, so that it may receive the light of

Your knowledge and love without being overwhelmed by it.

A constricted heart, when touched by the light of Allah, cannot bear it and may even cause harm to its bearer, for light requires a vessel that is wide and pure—just as clear water requires a sound and clean container.

When the people of Moses asked to see Allah openly, Allah manifested Himself to the mountain; the mountain collapsed and the people fell unconscious, because their hearts were not prepared to bear the divine light. Only Moses, peace be upon him, remained steadfast in that station,

because his heart was open, expanded, and capable of receiving the manifestation.

Allah the Generous loves to pour forth His blessed light upon the hearts of all His servants, but hearts differ in their capacity to bear this light. For this reason, the commands of the Sacred Law and the spiritual path came to discipline the self, expand the heart, and purify the inner being, until the heart becomes able to receive the light of Allah—just as light is received by clear glass.

To the extent that the heart is purified and expanded,

the light of Allah descends upon it, the flame of love is kindled within it, and the secret of nearness and intimacy shines within it.

This is like one who presents a clean vessel to be filled with wholesome food. But if he presents a filthy, stained container, how can he expect what is pure and pleasant to be placed within it?

Likewise, it is as though the Divine addresses the servant, saying:
"Hand Me the clean vessel I entrusted to you—your heart—so that I may fill it for you with cool, pure water by which your spirit will be brought to life."

If the servant soils this vessel, Allah does not close the door. Rather, in His gentleness He says:
“Return to Me in repentance, and I will teach you how to purify it. Then I will return it to you and fill it with what expands your chest and refreshes your soul.”

Thus, repentance and the pledge on the Tariqa are, in their true reality:
the purification of the crystal vessel of the heart,
so that it may once again become fit to carry the light of Allah.

The True Sense of Joy

We have said that joy arises from light; when the light is absent, true happiness disappears. Joy is a state of inner ecstasy, expansion, and clarity that the tongue is unable to describe—a condition of inward awareness, spiritual gentleness, and an expansion of consciousness; a harmony with the universe and nature; and a deep sense of alignment with Allah's will in existence.

For this reason, joy is not the same as pleasure. Pleasure always requires justification and a mental explanation: "I am happy because I am wealthy," "I feel at ease because I succeeded,"

“I am pleased because I defeated someone else…”
True joy, however, flows spontaneously, without explanation, like a spring welling up from the depths of the heart.

A wealthy person may take pleasure in his riches; but if he is suddenly told that he is the poorest person in the city, that pleasure turns into sorrow, regret, and brokenness.

A child, when he sees a toy he loves, cries out in delight and bursts into laughter from the depths of his being, without needing any explanation or proof—because this is the innate joy with which a human being is born.

That is why, when many people are asked, “What were the most beautiful days of your life?” they answer, “The days of childhood.”
And why childhood?

Because the vessel of the heart—the glass mentioned in the Verse of Light—is then clear and pure, not yet covered by the clouds of desire, nor stained by the hands of sin. It receives the light of Allah without any veil, and the heart enters the realm of happiness, while the cells of the soul dance in the heavens of joy and intimacy.

But as a person grows older, layers begin to accumulate:

egoism, greed, avarice, hidden association, falsehood, sins, and transgressions...
That crystalline vessel gradually darkens; the light becomes veiled; happiness fades; joy grows dim; and the sincere smile disappears from both face and heart.

What Do Spiritual Realization and the Tariqa Do?

The task of spiritual realization and the Tariqa is to cleanse the glass once again, restoring it to its original purity. When it is purified, the light flows anew, and true joy fills the human being—joy

deeper and higher than even the joy of childhood itself, because this time it is accompanied by knowledge, witnessing, and awareness, not by heedless innocence.

Confusing Joy with Pleasure

A person remembers the joy of childhood and searches for it throughout life, but most often he takes the wrong path. He turns to pleasures instead of joy—while pleasure is one thing and joy is something entirely different.

Joy is water; pleasure is a mirage. Joy's effect is intrinsic, deep, and immediate. Your cells testify to it from within, without any justification, and your soul feels it before your mind does.

Pleasure, on the other hand, always requires imagination, explanation, and persuasion—just as a person sees a mirage and imagines it to be water due to optical illusion. The thirsty one thinks he will reach water, but when he arrives, he finds nothing but dust, heat, and disappointment.

Thus:
Whoever tastes the water of light has no need for proof or argument.

Whoever drinks from the mirage of pleasure gains nothing but greater thirst and inner turmoil.

The Noble Qur'an portrays with precision and power the state of those who distance themselves from Allah in *Surah al-Nur*, describing them as seekers of a mirage. They see illusion as water and follow fantasy, thinking it to be reality. Allah, through His verses, calls out to them: what you are pursuing is a mirage, not water; it will not quench your thirst, nor will it bring happiness to your hearts.

Yet they do not listen. They continue on the path until they reach its end and

realize—too late—that what they thought was water was nothing but false illusion. When the truth is unveiled, they ask to return to the straight path; but how can they, after long neglecting the divine instruments Allah granted them to distinguish truth from falsehood, and water from mirage: the intellect, the heart, hearing, and sight?

For this reason, Allah Almighty says in verse (179) of *Surah al-A'raf*:

"We have created for Hell many of the jinn and humankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle—rather, they are even

more astray. It is they who are the heedless."

They are not blind or deaf in bodily terms; rather, they possess eyes that do not perceive truth, ears that do not heed the call of guidance, and hearts that neither contemplate nor reflect. In reality, they are no different from those who are spiritually blind and deaf.

Categories of Those Who Pursue the Mirage

1) Those Who Are Faster Than Others

Some people appear—outwardly—to be more "skilled" than others. They rush toward the mirage at great speed and

reach the end of the path sooner than the rest. There, they discover the bitter truth: that what they pursued for many long years was nothing but a mirage with no water in it. When their illusions collapse all at once, they see their lives as false and devoid of meaning. Despair may overwhelm some of them to the point that they end their own lives—Allah forbid—despite the fact that those around them believed they were at the peak of happiness and prosperity. This is among the strangest paradoxes of life.

2) Those Who Are Slow in Pursuing the Mirage

These are no less misguided than the first group, but they move more slowly. The pursuit of the mirage remains their chief occupation throughout their lives. When one of them is told, “What is it that you are following? What lies before you is not water, but a mirage,” he replies, “You are mistaken! If it were a mirage, so many people would not be following it.” And if he is told, “Look at those who went before you on this path—did they find water?” he answers, “We want to try for ourselves! Just because they did not find it does not mean we will not.”

This is precisely what the Qur'an describes in the verse (al-Baqarah: 13):

"And when it is said to them, 'Believe as the people have believed,' they say, 'Shall we believe as the foolish have believed?'"

That is, they regard faith—which is light and guidance—as foolishness, and consider following the mirage to be wisdom and sound judgment. Likewise, Allah says (al-Baqarah: 11):

"And when it is said to them, 'Do not spread corruption on the earth,' they say, 'We are only reformers.'"

Then Allah delivers His decisive judgment in the following verse:

"Indeed, it is they who are the corrupters, but they do not perceive."

That is, they have reached such a degree of heedlessness that they see corruption as reform, the mirage as water, and darkness as light.

As we have said before:
the light of Allah gives rise to love,
love gives rise to joy,
and joy grants the heart ecstasy, delight, and spiritual intoxication.

So what does one do who has been deprived of this light?
What becomes of the one who has not tasted the sweetness of nearness, nor felt the warmth of divine love?

Either he seeks to attain the true light, or—Allah forbid—he resorts to falsifying the sensation of light by tampering with the spiritual “sensors” that Allah has placed within the human being.

Thus, major sins, intoxicants, drugs, and corrupt amusements are nothing but means of misleading those inner sensors. They produce a false impression of warmth and light, while in reality they are compounded darkness and deeper desolation.

Consider one who enters a corrupt gathering, where he meets people with darkened hearts that radiate coldness,

alienation, and inner estrangement. When he drinks glass after glass, inhales forbidden smoke, or unleashes loud music that numbs the senses of the soul and awakens the dark ego, that coldness gradually turns into an illusory sense of warmth, and aversion to those people is replaced by a false sense of affection.

The same person—who only hours earlier was dragging his body under the weight of loss and anxiety—suddenly feels energy, drive, and vitality. But it is an artificial vitality that soon fades. By morning, everything returns worse than before: the faces that appeared pleasant at night become heavier upon his heart;

anxiety returns multiplied; darkness intensifies; and fear, emptiness, and inner turmoil—signs of distance from Allah and closeness to Satan—once again take hold of his being.

This is not light,
but a mirage that kills the heart, blinds innate nature, and immerses a person in fleeting pleasure, only to leave him in deeper darkness and harsher loneliness.

If true light alone is what gives birth to sincere love and pure joy in the heart, and false pleasures only increase thirst and darkness,
then the most important question remains:

How does a person recover his lost light? And how does he escape from the captivity of illusory pleasure into the realm of true joy?

A human being cannot, by himself, move from the darkness of the ego to the light of the spirit. The ego is stronger than to be defeated by temporary decisions, and the mirage is more deceptive than to be exposed by mere rational thought.

Here the role of the Tariqa becomes manifest—the way Allah has established for the people of faith to reach His light.

Here Begins the Role of the Tariqa

The Tariqa is not lifeless rituals performed without spirit, nor hollow outward practices devoid of meaning. Rather, it is the practical means by which a person can free himself from the dominion of darkness, return from the captivity of desire to the expanses of purity, and move from the dryness of life to the springs of divine love.

The Tariqa teaches the seeker how to confront his own self:
how to cleanse his heart of impurities,
how to restrain his limbs from sin,
how to listen to the voice of truth amid the clamor of the world,

and how to prepare himself to receive the light of Allah once again.

The sheikh on the Tariqa is not a substitute for Allah, nor an intermediary who veils the servant from his Lord. Rather, he is a truthful guide who carries the lamp in his hand, leads the heart to the sources of light, and brings the human being out of the chokehold of darkness into the open space of knowledge and love.

Through the Path, hearts come to life after death,
souls shine after absence,
and a person finds a joy unlike the joy of this world,

and a light incomparable to any other light.

It is a remedy for those blinded by false pleasures,
a lifeline for those who have drowned in the mirage of life,
and an ascension for every soul yearning for the light of its Lord.

Those who wish to enter the Tariqa (the spiritual path) may contact me through the numbers or the email address provided at the beginning of this book.

A Vision After Death
(A True Story)

One night, I went to the home of a friend who owns a shop selling car spare parts. He told me that he had become acquainted with a young man who was notorious in the spare-parts market for deception and fraud. Some time earlier, this young man had moved all his household belongings—from the refrigerator and television to other items—from his home to a warehouse that one of his friends was renovating. He had also withdrawn all his bank balances in the form of traveler's checks and placed them on a table. Then he

invited all the people he had dealt with over the years of his work to come there.

After the last person entered, he locked the warehouse door from the inside and began addressing those present one by one, telling each of them about the transactions he had conducted with him and the acts of fraud he had committed against him. For example, he said: “So-and-so, that shipment of car springs I sold you as new was not new; it was refurbished. I bought the part for twenty dollars, spent five dollars refurbishing it, and sold it to you for fifty dollars. From deceiving you, I

made six thousand dollars, with which I went to Turkey for a week to enjoy myself." Then he turned to another and said: "So-and-so, the parts I sold you were at twice their real price, and with that money I bought a new car." And thus he continued confessing.

After these confessions, which stunned everyone, he said to those present: "As you can see, I have gathered here the money, the possessions, and even the furniture of my home. You may take from these checks or from the household items whatever corresponds to what I deceived you out of. If it is not enough, I will pay the rest in

installments later. And if you are not satisfied, I will do whatever you deem appropriate—even if I must sell one of my kidneys and pay its price to you. But whoever leaves here must have settled accounts with me and absolved me."

Those present looked at one another in astonishment, not knowing what to say. After a few minutes of silence, one of them stood up smiling, took some money and a watch that was on the table, and said: "I absolve you, my man! And you too, forgive him, for he could have hidden these matters from us." After him, the others began, one after

another, to reconcile with him and leave.

One person, without reaching an agreement with him, tried to leave while saying: “What you did to me has unsettled me, and I cannot decide now. I need time to process the matter.” The young man prevented him from leaving, and after argument and shouting, the others intervened until he finally agreed.

After my friend finished recounting this astonishing incident, he said that it was possible that this young man might come to our house that night. No sooner had his words ended than the doorbell

rang, and after answering it he said: “What a coincidence! It is he himself!”

A humble and handsome young man entered and warmly greeted everyone present, even the children. After a short while, as if he had a duty he had to fulfill, he began to tell the story of his life and the factor that had driven him to abandon his evil deeds and repent.

It became clear that what had compelled him to do so was a vision after death, in a state resembling a dream, in which he saw his life after death and his judgment on the Day of Resurrection. As proof of the truthfulness of this vision, he said that as

soon as he experienced it, he was—miraculously—cured of the cancer from which he had suffered for a long time.

The story of his life is long, and delving into its details would take us beyond the scope of our present discussion. But among the things he said was that he had grown up in a poor family after his mother separated from his father when he was young. He suffered from orphanhood and extreme poverty, until his heart became filled with anger toward Allah and a spirit of revenge against Him—Allah forbid. From his childhood, he therefore sought out everything he believed Allah would

not approve of, and did it solely out of a desire for revenge.

When he recounted that vision and what happened to him after death and during his judgment, I had no means of recording his voice. And because I felt that hearing this story might be beneficial to others, I arranged another appointment with him and asked him to recount his vision to me again. He agreed, and here I am now narrating it to you in his own words.

Explanation of the Vision

I asked Allah to show me what He would do with me after I leave this world, how my trial would be, and what I would deserve. In a state resembling a vision—how long it lasted in time I do not know—I felt as though I was moving through time and space. I then saw a court resembling ordinary courts, but far greater. A black light filled the entire place. The curtains, the chairs, the doors, and the walls were all black.

That black light was unlike ordinary light; its sensation cannot be described with the feelings of this world. It was as though the blackness could be touched

by hand, taken, and moved, yet it had no weight or mass. In the court, in addition to the black light, there was an exceedingly beautiful white light, resembling moonlight, intermingled with that blackness in such a way that the black could still be distinguished from the white. I do not know how one can imagine this—black and white mixed together, yet each separable from the other. What I saw, I am able to describe, but I know that imagining it according to material standards is difficult for others.

That moonlike light granted a profound sense of tranquility, while the

blackness instilled an intense fear in the heart that shook one's very being. Thus I entered the court with a mixture of calm and fear. My feeling was that this blackness was the blackness of my own soul and being, mingled with that purity and whiteness.

In the court there were all the usual places: the judge's bench, the lawyer's place, the witnesses' area, the court clerk, the seats for those present… but all of them were empty, and there was no one there but me.

When I entered, I was affected by that light and that darkness, and I felt a state of heightened awareness, as though my

understanding and consciousness had become multiplied—thousands or millions of times—compared to my material understanding and awareness in this world. My sense was that everything taking place was proceeding with the utmost justice and clarity, and that it was absolute and complete truth.

After I entered, a calm and gentle voice addressed me, a voice filled with serenity and absolute authority, saying: “What do you want?” I said: “Is this the court of divine justice?” He said: “Yes.” I said: “I have a complaint and a case.” He said: “Against whom?” I said: “I lodge my complaint against Allah.” He replied

with complete calm: “State your complaint. Allah is now in the position of the accused and is listening to you.”

I said: “What is the point? I speak and He hears, but where is the judge? Where is the lawyer? There must be someone who judges, who issues the verdict, who defends me. Here I see no one!”

The voice said: “You are the judge here, you are the lawyer, you are a member of the jury, and you are the one who makes the final decision.”

At that moment, my awareness was so elevated that my heart did not doubt for an instant the truth of what was being said. Everything there was a pure heart,

and whatever was spoken penetrated directly into the heart with no possibility of doubt.

I fully accepted that I was the judge, and I believed that Allah was now in the position of listening to my complaint. So I said: “My Lord, I did not want Your world, nor this worldly life—neither its illness nor its pain, neither this work nor that wife, neither this job nor this addiction to drugs, neither drinking alcohol nor cancer. Why, in my childhood, did my mother divorce so that I grew up deprived of a mother? Why did I live poverty and misery and grow up psychologically broken?

“My Lord, You know that I was lost in my life. I would go to those who claimed closeness to You and ask them: Who am I, and why was I created? They would say: Allah gave you a mind and understanding, hands and feet; He sent you a Prophet and revealed a book, and reminded you through many verses—you must understand them. And I would say: Who is the one who must understand? Me? I am nothing! Everything I have is from Allah. That one whom Allah gave a mind and understanding, hands and feet—who is he? Did not Allah create him from nothing? Am I not still that ‘nothing’?

Nothing cannot choose between good and evil!

"The mind is Allah's mind, the understanding is Allah's understanding, the eye is Allah's eye—so what is mine? I was a drop, a cell, and all of that is from Allah! So everything belongs to Allah, and I am nothing! If I commit a sin, did I do it or did You do it? All the means are from You! And now You want to put me in Hell? That would mean You put Yourself in Hell! And if You put me in Paradise, You put Yourself in Paradise!"

But in the court I also said: "By my nature and my inner self, I knew when I committed what was forbidden that it

was forbidden, and that my pure soul—which You breathed into me—and my conscience were forbidding me from sin. But I did not pay attention to that, because I did not see the truth before me nor an example to follow. So I chose what I thought was good: drinking alcohol, drugs, gambling… My nature was saying 'no' to me, just as it says to everyone, but I was truly among the sleepers.

"People are of two kinds: one who is truly asleep, and one who pretends to sleep. Both appear asleep, but the difference becomes clear if you call out to them. The one who is truly asleep

awakens at a reminder or a word of truth, while the one who pretends to sleep will not awaken, because he is in fact awake and mocks you inwardly.

"The one who walks in corruption knows perfectly well that he is wrong, and Allah has given him a conscience and a light that awakens him at every moment, but he ignores it, just as the one pretending to sleep ignores the sound he hears."

I said in the end: "My Lord, I was not deceitful, I was not pretending to sleep; rather, I was truly asleep, and You know that. And what I said about not wanting this life came from the depths of my

heart, and it was absolute truth. And there, in that station, it was not possible to say anything but the truth."

Then the voice said, as though from Allah: "Everything you say is correct, and you are truly truthful. Now tell Me: what do you want, and what is your request of Allah?"

In that court I presented everything I wanted and said: "Everything I did was done by You." He looked into my heart and said: "Everything you say is true." Then He said to me: "Tell Me: in return for this injustice that you claim was done to you, in return for your case, in return for orphanhood and the loss of

father and mother, in return for all this addiction and homelessness, in return for the fact that you wanted a Mercedes and I gave you a bicycle, and you wanted shoes and walked barefoot, and you wanted a home and slept in the street, in return for the fact that you did not want pain and I afflicted you with cancer, and you wanted a righteous wife and I gave you a bad wife—what do you want in return for all of that? Even though, in what I gave you, I made it all good, and you turned it into evil!"

I said: "Here, I want everything I used to wish for that was not realized in the world." He said: "Ask, and I will give

you.” I said: “I was barefoot and now I want the finest shoes.” He said: “I give you.” “I had no car and I want the best car.” He said: “I give you.” “I had no home and I want the greatest palaces.” He said: “I give you.” “I did not have a righteous wife and I want the best wife.” He said: “I give you.” “I had no mother and I want the best mother.” He said: “I give you.” “I did not have suitable work and I want the highest position.” He said: “I give you.” “I had no money and I want the most wealth.” He said: “I give you.” In short, whatever I mentioned, He would say: “I give you.” For here—among us—there is no meaning to loss

or deficiency, for deficiency is not from our essence.

Eventually I came to the point where I asked Allah for the whole world, and He promised it to me without any hesitation. I knew that His promise was truth and absolute reality. When I took the world, I felt overwhelming happiness and said to myself: Now I have reached the ultimate fulfillment of my desires, the highest ranks! What remains for a person after he takes the whole world? I asked for Asia, Europe, America, Africa, and Asia again, and others besides—and He gave me all of that.

I wanted to say: “My Lord, are You sure You have not confused me with someone else?” And here doubt crept into me: perhaps Allah had mixed things up and thought I was another person, or perhaps there was an error in the reckoning! For I had committed some sins, and I used to read in books that they would come with chains and shackles… but here there was no trace of that at all. **And after all these great requests that I had made, and that Allah had accepted, He addressed me again, saying:**

“Now there are other matters that you yourself do not remember, but We have

accounted for them on your behalf. These things that We gave you were compensation for the harms that—according to your claim—We inflicted upon you. Very well, We did them, and We wronged you. But there are deeds that *you* performed and do not remember, and We have recorded them for you."

I said: "What are these things that I was not aware of?"
He said: "Do you not remember that moment when you went to the cemetery to bury one of your relatives, and you uttered a number of *La ilaha illa Allah* and sent blessings upon the

Prophet several times, but you did so so that your relatives would admire you? That was not for My sake, and you know it. Or when you drank some water and poured the rest at the roots of a plant? Or when you happened to pass by and saw an ant, your heart softened, and you moved your foot away from it? Or when one of your relatives died, you became afraid and performed the prayer for two weeks? Or when you rode in a taxi and offered the greeting of peace, and your greeting was merely a social habit, not an act of worship toward Me?"

As He spoke, all the deeds He mentioned were displayed before me as

living images, and their true reality settled in my heart. Then He said: “These deeds that you performed—did you ever remember Me in them from the depths of your heart? Or say: ‘O Allah’? Yes, at times you did that—for example, when you had no money, or when you broke your leg you remembered Me sincerely—but that was for the sake of the money or for your broken leg. Even so, I responded to you.

“You never addressed Me by saying: ‘O Allah, I love You greatly because of the illness with which You afflicted me!’ Nor did you say: ‘O Allah, I love You

greatly because of the health You granted me!'"

Then He said: "No matter. Now, in return for these things that you did not remember and that We have recorded for you, tell Me—what do you want?"

I said: "O Allah, how great You are! You remembered these matters; otherwise I would have departed without mentioning them."
He said: "I forget nothing, and I reckon matters in detail—the greeting you offered, the prayer you performed, the blessings upon the Prophet that you recited. Now it is for you to set their price."

Overwhelmed with modesty because of how much He had bestowed upon me, I said: “My Lord, these things I did were—as they say—as a formality; they were not anything of real value.”

He said: “No matter. In the end, they are good, My name is in them, and My creatures were involved in them. What concern is that of yours? We are generous and merciful, and We wish to give you their reward.”

As He was saying this, I was soaring with joy, and in my heart I was saying: Truly, You are the Allah worthy of the attributes of perfection that belong to You!

So I said: “Very well, then give me, in return for them as well, another planet Earth, so that I will have—along with what I already have—two of them, and I will take them and go!”

He said: “Is that enough?”
I said: “Yes, enough and more.”

Thus He gave me everything I asked for—and even what I did not ask for as well. There was a scroll of paper upon which a pen moved, with no hand guiding it; rather, the pen moved swiftly on its own, and whatever I uttered it wrote down. The scroll came from a particular place between the blackness and the darkness, and whenever the pen

wrote something, the scroll would be rolled up.

Then Allah Most High addressed me again and said: “Now, besides all that I have given you, what else do you want?”

Here I felt some embarrassment and said to myself: Man, it seems you have gone too far—you have taken the whole world in exchange for things you did not truly do, and your sins and evils were not mentioned nor were you reproached for them. What more do you want?

So I said: “I do not want anything else!” And truly, no matter how much I

thought, nothing came to mind that I had not already asked for.

Despite my saying this, Allah repeated the question to me again and again, until I said: “I swear by Your Most Beautiful Names that what I have taken is enough and more, and it is more than my due. I do not want anything after that.”

He said: “Very well. Now I will do for you what I do, out of My generosity, with everyone: I will multiply everything that has been written for you tenfold.” So He multiplied my two Earths by ten, and they became twenty in capacity, greatness, wealth, dominion, peoples, and everything within them.

And now, with the awareness and understanding that I attained there, and with all this grace, mercy, and generosity, you can imagine for yourselves the feeling that fills a human heart. I will say no more—you can imagine it. And if I were to say that I flew from sheer joy, that would still be too little!

I found myself in an ecstasy and happiness beyond description, belonging to the Hereafter alone—having no existence in this world, and not even describable by its terms. If a human being were granted such a feeling in this world, he would not be

able to bear it and would die from the intensity of joy.

I then remembered Allah's words to Moses, peace be upon him: "**You will not see Me**"; and when he persisted, Allah showed him a manifestation of His majesty, and he fell unconscious. **Thus I left the court, heading toward the kingdom that Allah had granted me.** As I was leaving, I saw a person who resembled me in appearance, walking alongside an angel. With the awareness that exists there—where no explanation is needed—I knew that this angel was one of the angels of Hell. There was nothing ugly about his appearance, but

his color was the same blackness that had filled the court.

That person asked me: “Were you in the court?”

I said: “Yes.”

He said: “And has your trial ended?”

I said: “Yes.”

He said: “Did you speak of all your sorrows, pains, and sufferings?”

I said: “Yes, I spoke of them all.”

He said: “And did you demand your due for them?”

I said: “Yes, and I took everything I wanted.”

He said: “Good. Those matters were not of great importance, because Allah

would have given you your due even if you had not asked for it. But tell me: what did you receive in return for those prayers, the blessings upon the Prophet, the ritual prayers, and the fasting?”

I said: “Man, I hardly had anything of that to speak of—only a few times I did them out of courtesy or mere participation. Even so, Allah honored me greatly for them. I asked Him to give me their reward equal to the world, and He gave it to me.”

He said: “So your balance is small?”

I said: “Yes, small—but in return I received a great deal!”

He shook his head sorrowfully and said: “I feel sorry for you. You took very little.”

I said: “It seems you are mad, one of those who died and came here! How can you say ‘little’?! A prayer, blessings, *La ilaha illa Allah*, and ritual prayer—things that I myself know were not impactful—and Allah gave me an entire planet Earth in return, and you say ‘little’?!”

He said: “Yes—very little.”

I said: “Leave me alone. Let me go and attend to my affairs.”

He said: “Very well—go.”

I then asked him: “And where are you going?”

He said: “I am going to Hell.”
I said: “And who are you? What acts of depravity, corruption, or murder did you commit to go to Hell?! I—with all the evil I carried—was given all this. So what did you do? Are you on the level of Hitler or Genghis Khan?”

The angel with him said: “No. This person is far better than you, and he was a better human being.”

I said: “Then he must be mad, for a rational person does not walk with his own feet into Hell! In any case, go wherever you wish—just leave me alone.”

He said to me: “I will see you in Hell. You too will go there—and return.”

At that point I cursed him and said: “May Allah’s curse be upon you and your family—into Hell with you! Why should *I* go?! Allah gave me twenty times the world for what I did!”

Then I parted from the two of them and headed toward the vast kingdom that Allah had granted me. I began to possess and to rule, and everything I had sought in the world and never attained was now mine there: wealth, airplanes, palaces, women, adornment—everything I desired appeared instantly,

and I enjoyed it to the utmost, in full perfection.

Days passed in this state. I ruled my empire and delighted in it to the fullest extent. At that time, I believed there was nothing greater than what I was experiencing. I was constantly thanking Allah—true gratitude, not the gratitude of the people of this world—saying in my heart: “My Lord, what favor and what mercy You have bestowed upon me! What a magnificent gift You have given me! O Allah, You are truly the Most Merciful of the merciful, and all these attributes that are spoken of befit none but You.” It never crossed my

mind that when I died I would come here and live in such bliss.

While I was in this state, suddenly an indescribable, wondrous light shone upon my palace. It was not merely light, but something astonishing and marvelous—a blend of radiance, music, poetry, and melody; an enchanting mixture that makes every particle of you dance with joy and fills you with ecstasy. O Allah! How can there be a light that has a melody, that sings to your heart and merges with your spirit, causing your inner being and the cells of your body to dance with it, carrying you into a pleasure you had never imagined

before? A true pleasure, as though every cell in your body were laughing from its depths.

I asked: “What is this? Where was this captivating light before? I have never seen anything like it in our realm—not in the past nor in the present! Where did it come from?”

I was told: “This light, with such beauty and grandeur, has come to say to the world and to existence, and to everything in Allah’s creation—and this earth that you possess is but a single atom of it—‘Be at peace and be still, for love is coming; the true spirit is on its way; an atom of absolute Truth is

arriving. So be attentive and prepare yourselves, lest you burst from astonishment or shatter.'
This light sends its message through dancing and singing, through gentleness and poetry, saying: 'Sleep in serenity, for love is coming. Be ready to receive the light of absolute Truth and its absolute love.'"

I said: "And why did this light manifest?"
I was told: "A servant from among the servants of Allah—a simple man, a laborer in the market who carries goods—has completed his trial and taken his due from Allah, and he is now

passing through here to his eternal abode in Paradise. This light is the light of majesty, purity, and love. It has come to prepare the planets, the ages, the stars, and all beings so that they may be able to bear his passage; for had they not been prepared, they would have exploded from the intensity of the majesty and love he carries."

When I saw this light, I fell in love with it, because it touched every particle of my being and made me realize that I possessed a subtle heart I had never known before. That light, those melodies, and that music seeped into me until they settled in my heart—like a

lover seeing the beloved he has loved billions of times passing before him—so that it utterly disrupted my state. I remained for days waiting until he passed.

When he passed, I saw a person upon a couch within a couch—couch within couch… one entirely light, another entirely love, another woven of love, light, wisdom, the truth he deserved, and the majesty that was his due. All of this belonged to him, because he was the one who had brought forth that light and deserved it, and now he was seated upon it.

When this majesty passed before my planet, compared to what Allah had given me, I was struck senseless by bewilderment. My heart collapsed before my body, for my heart took in a single atom of that love and contained it—and I fainted. When I regained consciousness, I said: “This is what I want! This is what I should have asked for!”

From the moment I awoke, the world and everything in it that Allah had given me was extinguished and became nothing to me. I returned to my essence, to that original light and the purity of the heart, and I realized that I had made

the wrong request. I cried out: “Alas for me!” And there I wept bitterly. There I understood what a deception I had fallen into!

I returned to the court, weeping and wailing, after having left it earlier soaring with love—confident, thanking Allah with my tongue—thinking that I had deceived Allah, taken my due and the world, reached my goal, and attained what I desired. But it was not so.

I entered, weeping and lamenting, saying: “My Lord, my Master, I know that You gave me everything I asked for, and I left here grateful and sealed my

scroll with my own hand. Yet I still bring my complaint to You." Here, words were not spoken by the tongue; rather, it was the heart that spoke with the Truth, and the spirit that uttered—there was no doubt or denial there.

Allah said: "Why do you complain now?"
I said: "Because You fell short in my right; You did not give me what You should have given me."
He said: "Did I fall short? Did you ask Me for something and I did not give it to you? Did you not ask for the world?"
I said: "Yes, You gave it to me. But tell me—why did You not give me what You

gave that simple laborer?”
He said: “Did you ask it of Me?”
I said: “No, but I saw it!”
He said: “You saw his majesty?”
I said: “Yes!”

Here I was wailing and crying, wandering in space from the intensity of longing, saying: “Why did You not give me what You gave him?”
He said: “And I did not give him what you imagine.”
I said: “Then what was it that shone and passed by—that majesty and grandeur?”
He said: “That came to Me, just as you came, and I asked him: ‘What do you want? How much shall I give you?’ He

said: ‘For every *La ilaha illa Allah* that I uttered, and for every blessing upon the Prophet that I sent, I want to reach the essence of love, the essence of knowledge—because I sent all of these with love, not for the sake of a world I sought, but because I knew that true love is here.’

He said: ‘Now I want that love.’ I saw that he was truthful. In the world, when he said *La ilaha illa Allah*, he said it from his heart. I saw him confronted with a hundred million in wealth and not extend his hand toward it; he ate dry bread and was satisfied with the remembrance of Allah; his heart soared with prayer and blessings. He was able

to backbite, yet he did not; able to drink alcohol, yet he did not; able to abandon prayer, yet he did not—doing all of that solely for My sake, because he knew love and tasted it."

So I said to him: "What do you want?" He said: "I want the due of love, the due of purity, the due of knowledge—the knowledge that You created and that I do not know. For its sake I prayed to You, refrained from lying, slander, and obscenity, lowered my gaze, read the Qur'an, and walked the roads remembering Your name. I want the due of all that from You."

So I said: “Give it to him, for he deserves it.”

I gave it to him, because he was the one who asked for it. I did not reveal anything to him; rather, he revealed it by himself—and he attained it by himself in the world. **Here you realize the greatness of the Perfect Human Being, for he distinguishes between truth and falsehood.** Here the angels envy him, and I say to them: *Prostrate yourselves before this creation!* O Satan, a single prostration from this servant in one moment is better than a prostration of yours that lasted three hundred thousand years—because this servant

was capable of going toward falsehood and to the lowest of the low, yet he chose Me, and thus deserved what I granted him.

As for you, you have received exactly what you deserved. And now you come weeping and complaining? Did I not swear to you by My Most Beautiful Names that you should ask for whatever you wanted and I would give it to you? You asked with your heart, and I gave you what you asked for. But which heart asked? A heart that asked for the world—a black heart that seeks nothing but darkness. As for the heart filled with love, it seeks nothing but love.

And now you come saying: *What is the solution? What should I do?*
I said: *I want that—so find a solution for me. You are the Most Merciful of the merciful, the Great One, capable of all things.*

He said: *You saw that majesty? Then listen. I will show you the truth. I possess a majesty which, if compared to what you saw, would render it nothing. The majesty you saw—that person has taken it with him and is now departing with it, along with all that love, purity, knowledge, longing, and ecstasy.*

I have brought people here and given them things beside which what you saw amounts to nothing—yet when they depart with them,

they return here weeping! Even the one who attained it—though he filled his life with prayer, blessings, supplication, and intimate discourse with Me—returns and weeps. All of you weep here.

You prayed outwardly, but you were far from Me. Had I stuck a needle into your foot, you would have leapt two meters from the pain! In fact, you were a person who neither truly prayed nor fasted—yet I still gave you the world. Do you think I fell short with you, or wronged you?

I said: *Nothing at all. But do something for me—intervene for my sake. Find me a way out.*

He said: *Very well. Give Me your pure heart, your untainted heart, so that I may place My true love within it. I will give you something befitting My supreme station, and I will raise you from My Throne until you stand beside Me. Give Me that pure heart as it was when I first gave it to you, so that I may fill it with My pure light and return it to you.*

Then I saw that the vessel had turned into blackness—into filth. It was filled with hatred, filled with envy, filled with greed, filled with backbiting, filled with slander, filled with corruption and ruin. I had taken the pure vessel and transformed it into this state; I had

taken the pure heart and made it so; I had taken the gentle soul and corrupted it until corruption became interwoven with it, until evil was woven into its threads and could no longer be separated from it.

I said: *O Allah, what should I do to remove this intermingling of good and evil from my heart?*

He said: *There is only one path for this, and it is by your own choice—there is no compulsion in it. You must go and cleanse these impurities, wash this vessel, and return it to Me. Would you drink in the world from a filthy vessel?! You would wash it a hundred times before filling it—so how could I fill this*

polluted vessel for you?! That is impossible. My mercy, My generosity, and My light do not settle in such a vessel, nor do they accept this heart in its present state.

Now, I will no longer ask you what you want—because you do not know what you ought to ask for. There, I show you My majesty. If you desire this station, then its path is purification. And its treatment is Hell. Go—purify yourself in this fire; it is mercy for you. Look—you are already burning within!

At that moment I was ablaze with fire. When I saw that majesty, I could not remain still; I was leaping into the air, screaming and crying out. It is like, in

your world, when someone is suddenly told that a will has been left to him worth one hundred billion dollars, of which he had been unaware—then discovers that he has lost it. If he does not faint, he will collapse. So what of someone who sees a majesty that was rightfully his, but which he himself turned into falsehood with his own hands?!

I was screaming: *O Allah of Truth, O Allah of Goodness, I have wronged myself. I confess my fault—what should I do? Guide me.*

He said: *Do not scream like this. Do not raise your voice with this wailing.*

I said: *I cannot control myself.*

He said: *Do you want to calm down? To find relief from this torment and constriction?*

I said: *Yes—save me!*

He said: *Come. Let the fire of envy, the fire of arrogance, and the fire of hypocrisy consume you until they cleanse you of this filth. Then you will calm down and find peace.*

I said: *And where is this Hell? Show it to me.*

He said: *If I had not created Hell, what would you do? With this filth, you cannot enter Paradise, and your world has already*

become the lowest of the low for you. I do not even wish to show you Hell—imagine that I never created it at all!

I said: *My Lord, I beg You—create Hell for me. Create Hell for me, for I am burning now; I ignite, I die and live in every moment!*

He said: *Very well. I am the Most Merciful of the merciful. I will create it for you, so that you may enter it, be purified of this filth, rid yourself of what you accumulated through injustice and falsehood, and return pure.*

I was saying: *O Allah, hurry! Make haste! Where is Your Hell?*

He said: *There—ten meters away... twenty meters.*

I said: *The distance is very long—far too long!*

He said: *Long? Take him! Truly, he cannot go on his own.*

And I was saying: *Yes—take me as fast as possible to Hell. I must enter it; this filth must be purified. Bind me with chains and fetters so that I do not flee from the fire. I want to remain in it!*

There, you yourself ask for shackles and chains, and they come and bind you by your own will. You say: *Take me at the utmost speed!*

They bring you and carry you—by your own will and desire—to Hell. There you unleash cries that shake the walls of Hell and all who are within it. They say to you: *Be calm; the fire you requested will come to you.*

They say: *Which fire do you want? The fire of hatred? The fire of envy? The fire of suspicion? Here you are!* All these fires come to you according to your request, and when they touch you, you begin—for the first time—to feel a measure of calm, because they remove part of your rancor and filth and cast it into the depths of Hell.

As for the duration you will remain there, and the time required for purification, it is tied to the darkness of your heart: how intense is that blackness? How much arrogance is in it? How much hypocrisy? How much defilement? It is also tied to the generosity and mercy of this fire—how much of these impurities it will take from you, how much it will cleanse you of, and how long that will take until you become completely pure. There—as you know—there is no dimension of time or place; the process continues until complete purification is attained. And the greatness of Hell, in terms of

effect, is no less than the greatness of Paradise.

The essence of what I emerged with from this vision is that Paradise is real, Hell is real, and falsehood is what leads a human being astray—but Allah, by His generosity, even transforms that falsehood there into truth.

What a magnificent and beautiful scene! You say: *May I also see Your Paradise?* He says: *Come and see.* You enter and behold it—but with a black heart, that light does not come to you, nor does that majesty or that love settle within you so that you may rejoice. You enter and find the heart locked, with a

lock that prevents love from entering and taking residence. You enter and receive nothing but regret and tears—you see Paradise and you weep; you see Hell and you weep!

Truly… ah, ah, ah… I saw this. I saw His Paradise, and I saw His Hell—and I returned.

Now, reliance is upon Allah, and hope is in Allah. May Allah help us, in these few days that we live in this world—which in truth are not days, but moments—to gather the greatest possible share of love, and the greatest possible share of righteous action, and to walk upon the straight path, so that

we do not arrive there empty-handed. Even then, we will still feel regret—for we fell short, and what we gathered was little. You reach your station in the Truth and walk upon His straight path, and there you regret that you gathered so little gold, pearls, and jewels… so what of the one who walked upon the crooked path?!

Dear Reader,

If these pages spark a question, invite reflection, or awaken a quiet movement within your heart, I would be honored to hear from you. Your thoughts, inquiries, and personal reflections are always welcome. I will be pleased to guide you toward further writings and resources related to this path, according to your interest and need.

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With sincere regards,

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